
Sir RICHARD STEELE'S

ACCOUNT

OF THE

Roman-Catholick Religion.

f the STATE of the Roman-Catholick RELIGION Throughout the Steeleng Witten for the Use of Pops INVOCENT XI. Montieur Corre, Secretary of the Convie-Lied C. C. O. U. N. T. Frhilda9 DISCOURSE OF THE THE KENGTON in ENGLAND The of Ring Control of Ring Control of Ring Control of Research A Large Rediction with the Large Ct. The giving him a very paracitar, crosses of the State of R ligion among theor To ANT'S and of fiveral other Matters of Imcorrant By Sit RICHARD STEELE Whe Second Coulon. LONDON: Princed for J. ROBERTS, near the Oxford Armer in Warnick Lane, MDCCXVI,

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AN

ACCOUNT

Of the STATE of the

Roman-Catholick RELIGION Throughout the WORLD.

Written for the Use of Pope INNOCENT XI. by Monsieur Cerri, Secretary of the Congregation de propaganda Fide. Now first translated from an Authentick Italian MS. never Publish'd.

To which is added,

A DISCOURSE concerning the State of RELIGION in ENGLAND. Written in French, in the Time of King Charles I. and now first translated.

WITH

A Large Dedication to the Present POPE; giving him a very particular Account of the State of Religion amongst PROTESTANTS; and of several other Matters of Importance relating to Great-Britain.

By Sir RICHARD STEELE.

The Second Chition.

LONDON:

Printed for J. ROBERTS, near the Oxford-Arms in Warwick-Lane. M DCC XVI.



PREFACE

TO THE

RECOND EDITION.

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Bengato THE Wintonien: SECOND EDITION.

HE Rebellion, which bath been begun, in favour of the Popish

Publication of this Book, makes it more seasonable to ecommend the following Account of

he State of Popery in the World,
us what must certainly be of particu(a 3) lar

lar Use to all Protestants among us, at a Time, when it is Exerting all its Strength once more, to Enflave and Destroy us. For, the this Account of the State of Popery doth not come down so dow, as might be wished; yet, it is as Authentick a Proof, and as Convincing a Demonstration, as possible, that the One Constant View of that Religion is, an Universal Empire over the Bodies, Souls, and especially the Estates, of the

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Whoever reads it, will see Popery Voi recollected in its Retirement, and Centre; and from that Centre; penfing its Influences to the whole who Charles of Europe, Asia, Me And no Africa, and America. Protestants can read it, without considering the Church of Rome, as a fort

Eyes,

fort of Universal Spirit, infinuating it Jelf, as far as it can, into every Particle of the Universe; extending it self far and near; and even, where it seems most to lie dormant, and lifeless, always retaining the Principles of Life; ready to awake, and put all things around them, into Motion, upon every Occasion that offers it self a minor that the state of

When they see, what is here described at length, that no Corner of the Earth is out of the View of the Votaries; that in many Countries They reign without Controul; and that, in Places, where They lie unole what would make any other Body of Men despair and sink, only serves to no double and actuate their Diligence ? on-When They see plainly set before their

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Eyes, the wast Comprehensiveness of their Defign; (no less than the Conquest of the whole World;) their Regular Occonomy in the ordering the several Parts of it; their Undounted Zeal in executing it; and their Unwearied Perseverance, in pursuing it for ever: This alone, I should hope, as it is a Standing Monument of Romish Policy, must convince Them all, of how vast Importance it is, for Themselves to be Watchful, Zealous, and United, at this Time, against the Assaults of fo Formidable an Enemy, which threatens All equally with Perfecution, Tyranny, Slavery, and Poverty. Condesion of the

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To His HOLINESS

CLEMENT XI.

Your HOLINESS will be furprized at so uncommon a Thing, as an Address of this Nature, from one, who is, in your Account, and in the Language of your Church, a Schismatick, Heretick, and Insidel. But as I think it my Duty to make this publick Restitution of the following Treatise, which was, at first, taken from your Friends by Force of Arms; so, I will restore it sourfold, with all possible Advantage to Tou, and Your Church.

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I find that all the Infallibility, with which your Holiness is illuminated, doth not disdain the Help of Human Information; and that your Accounts of the Religious, as well as Civil, State of This Kingdom, are in a particular manner defective: And therefore I have resolved to

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act the Part of a Generous Adversary, and without Reserve to lay before you, out of the Fulness of my Heart, such Things, as will give you a Juster Information of the State We of these Nations are in, than any of your Predecessors in the Holy See ever enjoy'd; and this, without any further Ceremony, just in the Order in which they shall arise in my own Mind.

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Your Holiness is not perhaps aware, how near the Churches of Us Protestants have at length come to those Privileges and Perfections, which You boast of, as peculiar to your own. So near, that many, of the most Quicksighted and Sagacious Persons, have not been able to discover any other Difference between Us, as to the Main Principle of all Doctrine, Government, Worship, and Discipline, but this one; viz. That You cannot Err in any Thing You determine, and We never do: That is, in other Words, that You are Infallible, and We always in the Right. We cannot but esteem the Advantage to be exceedingly on our Side, in this

this Case, because We have all the Benefits of Infallibility, without the Abfurdity of pretending to it; and without the uneafy Task of Maintaining a Point for flocking to the Understanding of Man-And You must pardon Us, if We cannot help thinking it to be as Great and as Glorious a Privilege in Us, to be always in the Right, without the Pretence to Infallibility, as it can be in Tou, to be always in the Wrong, with it.

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Thus, the Synod of Dort, (for whose Unerring Decisions, Publick Thanks to Almighty God are, every three Years, of-fer'd up, with the greatest Solemnity, by the Magistrates in that Country;) the Councils of the Reformed in France; the Affembly of the Kirk of Scotland; and, (if I may prefume to name it) the Convocation of England, have been all found to have the very fame Unquestionable Authority, which your Church claims folely upon the Infallibility which refides in it; and the People, to be under the very fame strict Obligation of Obedience to their Determinations, which, with Tou, is the Confequence only of an Ablolute

Infallibility. The Reason therefore, why We do not openly set up an Infallibility, is because We can do without it. Authority results as well from Power, as from Right; and a Majority of Votes is as strong a Foundation for it, as Infallibility it self. Councils that may err, never do: And besides, being composed of Men, whose peculiar Business it is to be in the Right, it is very immodest for any private Person to think them not so; because this is to set up a private corrupted Understanding, above a publick uncorrupted Judgment.

Thus it is in the North, as well as the South; Abroad, as well as at Home. All maintain the Exercise of the same Authority in themselves; which yet they know not how so much as to speak of, without

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Ridicule, in others.

In England, it stands thus. The Synod of Dort is of no Weight: It determin'd many Doctrines wrong. The Affembly of Scotland hath nothing of a true Authority: and is very much out, in its Scheme of Doctrines, Worship, and Government. But the Church of England

is vested with all Authority; and justly

challengeth all Obedience.

If one crosses a River in the North, there it stands thus. The Church of England is not enough reformed; Its Doctrines, Worship, and Government, have too much of Antichristian Rome in them. But the Kirk of Scotland hath a Divine Right, from its only Head, Jesus Christ, to Meet, and to Enact, what to it shall seem sit, for the Good of his Church.

Thus, We left You, for your Enormous, Unjustifiable, Claim to an Unerring Spirit; and have found out a Way, unknown to Your Holiness and your Predecessors, of Claiming all the Rights that belong to Infallibility, even whilst we disclaim, and

abjure, the Thing it self.

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As for Us of the Church of England, if we will believe many of its greatest Advocates, we have Bishops in a Succession as certainly uninterrupted from the Apostles, as your Church could communicate it to Us. And upon this Bottom, which makes Us a True Church, We have a Right to Separate from You; but no Persons living have any Right to Differ, A 4

or Separate, from Us. And they again, who differ from Us, value themselves upon something or other, in which we are supposed desective; or upon being free from some Superfluities which we enjoy; and think it hard, that any will be still going farther, and refine upon their Scheme of Worship and Discipline.

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Thus We have indeed left Tou; but we have fix'd our felves in your Seat: And make no Scruple to refemble you, in our Defences of our felves, and Cenfures of others, whenever we think it proper.

We have all sufficiently felt the load of the two Topicks of Heres, and Schism. We have been Persecuted, Hang'd, Burnt, Massacred, (as your Holiness well knows) for Hereticks and Schismaticks. But all this hath not made us sick of those two Words. We can still throw them about us, and play them off upon others, as plentifully and as siercely, as they are dispensed to us from your Quarter. It often puts me in mind; (your Holiness must allow me to be a little ludicrous, if you admit me to your Conversation;) It often, I say, puts me in mind of a Play which I have

have feen amongst some merry People : A Man strikes his next Neighbour with alb his Force; and he, instead of returning it to the Man who gave it, communicates it, with equal Zeal and Strength, to another; and this to another; and so it circulates, till it returns perhaps to him who fet the Sport a-going. Thus Your Holiness begins the Attack. You call Us Hereticks and Schisinaticks; and Burn and Deftroy Us, as fuch: Tho' God knows, there is no more Right any where to use Hereticks or Schismaticks barbaroully, than those who Think and Speak as their Superiors bid them. But fo it is. You thunder out the Sentence against Us. Wethink it ill Manners to give it Tou back again; but we throw it out upon the next Brethren that come in our way; and they upon others: And so it goes round, till fome perhaps have Senfe and Courage enough, to throw it back upon those who. first began the Disturbance, by pretending to Authority where there can be intelligible; and to have been to allenon thought of, and judged of, with the fame

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We have not indeed now the Power of Burning Hereticks, as our Forefathers of the Reformation had. The Civil Power hath taken away the Act, which continued that Glorious Privilege to them, upon the Remonstrance of several Persons, that they could not Sleep, whilst that Act was awake. But then, every thing on this fide Death, still remains untouched, to us: We can Molest, Harrass, Imprison, and Ruin, any Man who pretends to be wifer than his Betters. And the more unspotted the Man's Character is, the more necessary we think it to take such crushing Methods. Since the Toleration hath been Authoriz'd in these Nations, the Legal Zeal of Men hath fallen the heavier upon Hereticks; (for it must always, it feems, be exercis'd upon some fort of Perfons, or other;) and amongst these, chiefly upon such as differ from us in Points, in Ye Me which, above all others, a Difference of Opinion is most allowable: Such as are Ga acknowledged to be very abstruse and unintelligible; and to have been in all Ages for thought of, and judg'd of, with the same our Difference and Variety.

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Sometimes We of the Establish'd Church can manage a Profecution ; (for I must not call it a Persecution) our selves, with out calling in any other Help. But I must do the Diffenting Protestants the Justice to fay, that they have shewn themselves, upon Occasion, very ready to Assist us in fo Pious and Christian a Work, as bringing Hereticks to their Right Mind: Being themselves but very lately come from Experiencing the Convincing and Enlightning Faculty, of a Dungeon, or a Fine. The Difference between these Two forts of Persons is this. The One Differ from us about Ceremonies of Worship and Gou vernment; but they boggle not at all at the Doctrine fettled for us by our first Reformers: It is all with them right and at ergood, just as Christ dest it at first; and By Calvin found it, above Fifteen Hundred in Years afterwards. at The others, unhappy of Men, look upon this, to be straining at a are Gnat, and fwallowing a Camel. Howun-ever, the former forc having a Toleration ges for their own Way, upon Subscribing all ame ur Dodrines, can the more enfily come o perfuade themselves, that the Christimean

an World is Unhinged, if the latter should be Tolerated in their Opposition to Dodrines which have been called Fundamentals, even by Protestants, for so many Years, and the state of t

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This hath been Experienced particularly, in Iteland, by One who could not fee exactly what They faw, about the Nature of Christ before his Appearance in this World For, as with Tough a Man had better blaspheme Almighty God, than not Magnifier the Bleffed Virgin; fo, with many of us, it is much more innocent and less hazardous; to take from the Glory of the Father, than of his Sonno Navi to bring down the Father to a level with his own Sony is a commendable Work; and the applauded Labour of many Learned Men of Leifure : But to place the Sen below his own Father, in any Degree of real Perfections this is an unpardonable Error; so unpardonable, that all Hands were united against that unhappy Man. And he found at length, that he had much better have violated all God's Commandments, than have interpreted fome Passages of Scripture differently from his Bre-FIS

Brethren. The Nonconformists Accused him; the Conformists Condemned him; the Secular Power was call'd in; and the Cause ended in an Imprisonment, and a very great Fine. Two Methods of Conviction, about which the Gospel is silent!

In Scotland, let a Man depart an Inch from the Confession of Faith, and Rule of Worship, establish'd by the Assembly: And he will quickly find, that, as cold a Country as it is, it will be too hot for him to live in. The Reformation boasts it self, there, to be Evangelical, without Alloy: and is guarded by a very fenfible Severity of Discipline. To suppose therefore, any Point of Doctrine to be Erroneous, or fo much as a Subject for a New Examination, in fo Unipotted a Church, is a Token of Malignity and Infidelity; and the Man who doth it, must be content to escape out of their Hands as well as he can. dem Heroticks;) too' his Religions is

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In England, it is not all the other Excellencies in the World, united in one Man, that can guard him against the fatal Consequences of Herefy, or differing, in some Opinions, from the Current Notions of our World; especially if those Opinions are fuch as are allowed to be Mysterious and Inexplicable. We have now an Instance of One, or Two, Learned, and otherwise Good Men, who have thought it their Duty, (as they themfelves fay) to step aside out of the common Path. And what their Fate will be. Time must shew. At present, the Zeal (as it is called) of their Adversaries prevails. The Fire is kindled, and how far it will consume, or where it will flop, God only knows. But the Case of One of them (which will give Your Holiness some Notion how we stand affected) is very remarkable. For, not to mention his Good Life, (which is look'd upon but as a Trifle, common to almost all Modern Hereticks;) tho' his Religion is mix'd up with a good deal of Kalendar and Rubrical Piety; tho' He hath his Stated

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is d Stated Fasts and Feasts, which He obferves with the greatest Devotion; tho' He is Zealous for Building of Churches in the Apostolical Form of a Ship, with all Accommodations for Order and Decency; tho' he is for the Use of Oyl, and the Trine Immersion in Baptism, and for Water mix'd with Wine, in the other Sacrament; tho' he is very warm for Believing in Christ towards the East, and Renouncing the Devil towards the West: tho' He hath laid them a Foundation for Independent Church-Power, in the Decreas of the Apostles themselves; nay, tho He joins with them in beating down Human Reason, when it would pretend to judge in Matters of Religion; and refigns to them all the Preferments in the Land. from Dover, to Bermick upon Tweed, Yet all will not do: He holds the Son to be Inferior to the Father, and Created by Him, tho' a Being of most Glorious Perfections: And upon this Account, He must not enjoy, even the Poverty which he hath chose, in quiet. And if this be His Case, what hath Another to expect, who hath not these Advantages on

stances, to understand the same Text in all Two different, and often in Two contra- Co

dictory, Senses.

And here again, with Submission, I lou And here again, with Submission, I low think We greatly surpass You, in our Conduct. For We have the same Definitive Authority, which You have, without the Reproach of Depretiating the Word of God; the People all the while the being fully satisfy'd, that we allow the Scripture to be their Rule, and to lie open to them all. And We do indeed, in Words, preserve all Authority to the Scripture; but, with great Dexterity, We substitute, in Fact, our own Explanations, and Dostrines drawn from those Explanations, instead of it. tions, instead of it. I or but see air

And then, One great Privilege We en- as joy above You: that Every Particular per Pastor amongst Us, is vested with the thin Plenary Authority of an Ambassador from Tr God; very much different from the Max-comins of your Church.

an Advocate for all that Reverence and this Regard, which can with any Justice be claimed by them and shall ever pay them You For my own Part, I have always been

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in all the Respect, which their Character and a- Conduct, compared together, can admit of. But the Demands of those who talk I loudest amongst them, seem to increase ur upon us every day. For, upon Enquiry, i- I find, what I was not before acquainted h- with, that what was spoken to the Apo-ne files, was spoken to every one of them; le that it is a Crime, not to attend to them, he even without excepting the Case of Selfie Contradiction, mutual Contradiction, and, d, (what is of much more Importance,) of he Contradiction to all the Precepts of Peace Ve and Love in the Gospel: That they are u, at length of an Angelick Order; nay, that to despise them, (not excepting any Cases, in which Contempt is as Natural, n- as Hunger or Thirst,) is (if I may rear peat it) to despise God himself. And all he this, because Fallible Men, in whom that m Trust is reposed, have admitted them, acx- cording to the best of their Judgment, to Officiate in Holy Things.

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en Every one, who thinks of himself in and this Light, needs no Infallibility, or Imbe peccability, to make him as Great as ever m Your Holiness pretended to be. His Cha-47 13 11

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other Accomplishment.

These last Four or Five Years, our Pulpits have in a particular manner Ecchoed
with the Sound of Dignity, Rule, Preeminence, and the like. There are indeed,
amongst the Best and most Learned of
our Divines, who disclaim all this; and
disdain all Respect, but what results from
the Sincerity of their Labours for the
Good of Mankind. But the Noisy make
most Noise every where; and sew care to
contradict them.

This Privilege I thought worth Recording, in the Account I am giving Tou of our Religious Affairs; because it is very considerable in it self, and seems to be of a growing Nature. It is a Point, which, when once carried thoroughly and universally, will make every single Presbyter, or Pastor, an Absolute Pope to his own Congregation.

And this alone is sufficient to convince You, that at present, notwithstanding any Intelligence You may have of their Good Inclinations towards You, they mean not You, but Themselves. They

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may be surprized indeed, at last, to find it all end to your Advantage; But I acquit them of the Guilt of any fuch Defign; and indeed, of any other View, but that of Securing an Immoderate Respect to a Particular Set of themselves. Which I would not fay, were it not too plain from hence, that, let a Presbyter, or a Bishop, or even an Archbishop, differ from them, in any Matter of Speculation, or of State; they have shewn the World, by their Example, that all this pretended Veneration is to be turned, whenever the Signal is given, into Personal Contempt and Ignominy. So that to fay and unfay; to do and undo; to declare absolutely, that the Profoundest Reverence is due to the Clergy, and at the fame time to raife a Storm of Ill Treatment again any of their own Body who displease them; and all the while to keep their Countenances. and look as if All was consistent; is One Signal Privilege, which many amongst ice Us have to boast of.

It is very true, what Your Holine's may have been inform'd of; That in many Instances, both of Doctrine and Ceremony,

We have been, of late Years, rather Producting nearer to Tou, than departing con-

farther from Tou,

It is a Common Maxim, and propaga-of ted very politickly by the Agents of your church, with the Help of some of the Pow Zealots of ours; Better be a Papist, than from a Presbyterian. This being allowed by mar many Churchmen, and rightly managed the amongst the Populace, exceedingly dimi-by nishes the Horror and Aversion, there nay used to be in our People against the very Name of Popery. And this works by infenfible Degrees; till many a Man, who at first feels himself a Hearty Enemy to Popery, finding it to be allowed to be better than fomething elfe, of which he knows nothing, begins to think with more Patience about it; first, as not near fo bad as it used to be represented; and then as an innocent Matter; and then as a very tolerable Religion; and at length, as better than any thing fet up against it: And all by the Help of this General Principle, rightly managed; which takes off the Edge of his former Passion for the Protestant

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er Protestant Religion, and so by degrees re-

To the same Purpose tends the Revival a of some Matters of Doctrine and Pra-ur Hice, of your sort, amongst Us. The he Power vested in Priests, to absolve Men from their Sins, hath been declared by many, in such fort, as hath in effect made the Will of God himself to be determined ni-by their Will, or even their Humour. It re may be summ'd up in these Two Points: That Men can have no Hopes of a Parn- don from God, but by Absolution from to dained to a Nicety, according to a par-et-ticular Notion of Regularity: And that he God must pardon those, whom a Priest th pronounces to be pardoned. That is, that They are not so much obliged by the ear Almighty's Will, as the Almighty is by nd Their's; and that God is never to much as bonoured, as when Weak and Fallible th, Men are placed in his Throne. it:

Some have changed this Absurdity of an Authoritative Absolution, (which they see they cannot so easily defend,) into an Authoritative Intercession of the Priest, who

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who is now become with Us, a Mediator between God and Man; still Securing to Themselves, the same Power and Privilege, in a less scandalous manner. This creates the same Dependence of the Laity upon the Priests; and shews again, how dextrous We are, in changing Words; when there is Occasion, without changing Things at all.

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But Your Holiness will easily guess the Meaning of all this, when I let You know, that the same Persons declare, that Auricular Confession, and a particular Unburthening the Conscience of all its Secrets, must precede this great Benefit. And this, You well know, is an Engine of an unmeasurable Influence, that can rule Families, and overturn States, and govern the World.

Add to this, another Point greatly contended for of late, and very much to your Advantage in the Issue; That all Baptisms, unless by Episcopal Priests, in a Regular Line from You, are declared Invalid, and of no Effect to instate Men in God's Peculium.

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We have indeed openly declared against Your Doctrine, of making the Sagraments depend upon the Intention of the Priest: But we are doing a much worse Thing, (if the Doctrine of some Men can prevail,) and that is, making them depend upon what neither Priest, nor Layman, can ever come to any Satisfaction about; viz. the Episcopal Ordination of the Priest, in a Regular, Uninterrupted Line of Succession from Christ himfelf. This indeed sweeps whole Parishes away at once, which perhaps have had Preachers never ordained; and unpeoples the Christian World without Mercy, But it is supposed, it must make the poor distressed Laity adore the Men, who have this Privilege, of Entitling them to God's Favour, or Debarring them from it bus

Yet with some it may be turned another way; and They may begin to ask, If the Clergy of our Church, which received all through the Hands of the Romift, be vested with this Glorious Prerogative; how much more supe is it, in that Church which communicated it to Ours? If We are so positive, We had it

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from Them, by whom We were ordained, and could not have it otherwise; how much more must it be in Them, who ordained Us?

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After this, why should I mention, what must be known to You, the Zeal of many for the Multiplying of Ceremonionfnefs, and Bowings, in Publick Worfbip; for the Cathedral Pronunciation of Prayers; (which is the Protestant Unknown Tongue, to fuch as are not accustomed to it;) our Alters, and the never-lighted Candles upon them; the Decorations of Our Churches, which, You have experienced, never stop where the Honest Men, who first begin them, design they should; the Consecration of our Church-Yards; and the like: In which You find this Benefit; that feveral, who take the impreffion of these Things deep into them, are eafily inclined, with a little Art and Management, to believe, that Church must be the best, which hath the greatest Num-Ber of theft Good Things. which communicated

We are fo policive, We bad

We have not indeed many Images, or Pictures, left in our Churches, belides Moses, and Aaron; whose Figures, tho' they have nothing to do in our Places of Worship, give me the less Concern, because Christians are in no Danger of Ido-

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But We have One very common, and very scandalous Representation, in multitudes of our Churches; which, in my Opinion, comprehends all possible Absurdities of That Sort : And that is, of the Trinity in Unity, figured in a Triangle, and generally inclosed in a Circle, over our Altars; as it is in the Pictures which are now become fashionable in our Common-Prayer-Books. This is justly esteemed the most inexplicable, and unintelligible, Maftery of Our Faith. And yet it is fuffer'd, by those who so esteem it, to be fet forth, even to Men's Eyes, by a Mathematical Figure; which always supposeth the clearest, and fullest ideas possible: And the Eternal Father of all Things, is represented to Christians, as One Side of an Equilateral Triangle. this Point, I am almost ready to give up B 2 the

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the Cause to You; and to own, that all your Crucifixes, and all the Figures of your Saints, (who were once Men and Women, and therefore representable,) put together, have not any Part of the monstrous Absurdity of this single Representation.

The Preaching, as it is called, of our Popular Men, (upon which we used to value our felves exceedingly,) is now come to that degree of Offence, that in many Places, Persons of Sense and Serioulness, stay at Home, out of Piety, and absent themselves from our Assemblies, for fear of Hearing. For the Truth of what I affirm, I appeal to the Intelligence fent You, by the Agents of Your Church, amongst us, who have, of late, been seen to take Notes from the Mouths of some of our followed Preachers. For my own part, I have imagined my felf, fometimes to be at the late Negotiations at Utrecht, and to hear one of the French King's Plenipotentiaries setting forth the Glorious and Advantageous Terms of Peace, which his Master hath yielded to Us: Somef

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Sometimes to be in the midft of Commifsioners of Trade, hearing the Terms of our Commerce extolled to Heaven; fometimes at the Funeral of a late Princess, and my Ears filled with the found of fulfom Panegyrick; fometimes in a Cabal of Male-content Jacobites, disburthening all their Spleen, as far as they dare, in Invective, and Satyr, and Infinuation, against the Late Revolution, and their present Superiours; sometimes in one of the Meetings of some of our old Rigid Separatifts, inveighing against their Bishops; sometimes in one of Your Holiness's Courts of Judicature, amidst the Thund'rings of Wrath and Damnation, denounced against all Hereticks and Schifmaticks; in a word, fometimes at the Bear-Garden, and fometimes at Bedlam: But at last, I have rouzed my self up, and found my felf, where I should least of all expect to hear, either fuch Subjects, or fuch Language.

About the end of January, and the beginning of February, we are, in a more than ordinary manner, called upon, to knock one another on the Head, because

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our Forefathers, (and particularly the Forefathers of many of our Modern High-Church-Champions) happen'd to be Great Villains, above fixty Years ago: And this is thought an Excellent Topick, to be insisted upon, from Generation to Generation: Nay, it is esteemed by many to be seasonable all the Year round.

But there is another Topick, which feems to be in great Repute again, at this time; and that is the Danger of the Poor Church: A Danger, which constantly is feen to increase, in exact proportion, as the Hopes and Interest of Your Holines's Friends, in these Parts, decrease. So that, to know whether this Subject be in Fathion, no one need to enquire any thing, but how it stands with the Roman-Catholicks in England; whether They are pleafed, or displeased. Some Advantage, I can assure You, Your Church reaps from it; that it hath created a nauseous Difguft, in many of the best Members of Our's; and hath furnished some of our Diffenters with this Reason against Uni-Leas a reconotono este ning ting with Us, That they never will be of a Church, that is almost always in Dan-

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One Thing more I must here mention; that the Church (I mean that Part of the Churchmen, I am speaking of,) is now infull Possession of the Privilege of applying God's Judgments to their Neighbours: which our Forefathers so justly condemn'd, and took such Pains to ridicule, in the Worst of our Separatists.

Thus, the Death of our late Queen, is a Judgment upon a Nation, unworthy of so much Goodness; the some weak Fanaticks, on the other side, have shewed them, how easy it is for any to interpret Judgments in their own Favour, by observing that She died the very Day, upon which the late Schism-At, designed (as They think) to rob them of a Natural Right, took place.

After King Charles II.'s Restoration, the Fire, which destroyed the whole City, immediately following the Plague, which consumed vast Numbers of its Inhabitants, furnished Matter for this Humour. How easy was it found, to make these

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to be Great Judgments, upon Account of that very Restoration? Now, the same impious Humour, (which is the very Essence of Fanaticism, let it be in what Church it will,) can do, with a Thoufand times smaller Matters. A Fire, not to be named with that; a Mortality amongst our Cattle, which all Europe hath felt much more grievously: These are not only declared to be God's Judgments; (as without doubt they are ;) but it is fufficiently and plainly infinuated, that they are Judgments, (not for their own Sins, their own private Enormities, or Publick Ingratitude to Heaven for their Security; for they never think of themfelves in this View ; but) for Something at Court, which should not be there: which all the World knows how to interpret.

Thus hath Fanaticism its Vicissitudes, like the other Things of this World fornetimes reigning in the Church, and sometimes out of it; sometimes against it, and sometimes for it. And thus is it come to pass amongst Us, that Preaching their own Passions, and Indignation, and Resentment, under their disappointed Expectations,

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pectations, is called, by too many, Preaching the Gospel, and Delivering Messages from Heaven.

Your Holiness must not judge from hence that this is Universal. I can affure You. We have Some still amongst Us, who truly deserve the Name of Preachers of the Gospel; some still left, of whom the World is not worthy; and of whom the World feems to think it felf not worthy: For those, whom I have before described, are the Mighty Men of Popularity, that draw the Affections, and raise the Passions, of the Multitude. This Disadvantage however They have, which Your Holinefs's Agents, (who help to move the Machine,) would do well to put them in mind of; That the Times are changed; and that there is not now One at the Helm, who will either Support them in their Exorbitances, or betray the Administration into their Hands. mady while set of

I return now to other Subjects.

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One

One Great Privilege We acknowledge there is, which You enjoy above Us; that Your Material Churches, as foon as they are confecrated to the Service of God. are exempt from all Human Power whatever. They become immediately the Refuge of the worst Part of Mankind; they fling open their Doors to Robbers and Murtherers; and Cut-throats and Affind, within their Walls, Safety from Force, or Justice. In this Manner, and in this Sense, do You invite and receive Sinners into the Bosom of Christ's Church: And fuch a Charm is there in that Sacred Ground, that no Man can attack them in their Afrhum, without being destroy'd by Your Thunder.

But then, to fer against this, We have some Advantages of a like Nature, which

You are not aware of.

I have known the Time, when the Figure of a Material Church, cut out in Pastboard, placed upon a long Stick so artfully, that it might seem to totter, and represent the Danger our Poor Church is

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in; and carried, with an awful Air, before a Reverend Dignitary, at an Election. for Parliament-Men; hath been thought a Sovereign Remedy against its Enemies, and of Force enough to drive them headlong and spiritless out of the Field. Nay, I have known the very Word Church, or-High-Church', pronounced with a loud? Emphasis, and a proper Accent, and repeated a due Number of times; I have known it change the Countenances and Voices of a numberless Crowd, into something fierce, and horrid, more than what is human; blow up their Hearts, and fwell all their Veins into a Sort of Phrenzy, (which they called Zeal, because It felt hot;) and have the very same Operarion exactly upon them, and pull them upon the very same Exploits, as if they had taken an Excessive Quantity of Wine, or Opium. At the same time, I have known the fame Word, pronounced movingly, and tenderly, with the Eyes and Hands lifted up to Heaven, turn Falfhoods into Truths; a Sinner into a Saint; and a Disturber of the Common Peace, into a Tutelar Deity, w dorud was ? to These:

These are Privileges, which I think it been worth your while to be acquainted with. mor But there is One more Advantage, I will Chui not omit : because We seem to depend form very much upon it, and have already re-ceived much Good from it; and Tou, as I all t am inform'd by Travellers, have nothing Win like it. And that is, That We never fail to remember our Church, in all our Caps; to drink ber Health; and to al-Low her Prosperity a Liberal Share in all our Merriments. Thus We fandify our Wine with our Zeal for the Church; and the Wine returns the Civility, by keeping alive, and increasing, the Warmth of our Zeal, Shells you do do do

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This, many Persons esteem to be a Truer Characteristick of a Good Churchman, than even the Doctrine of Passive-Obedience it self: Because it is known, that many other Churches have espoused that Doctrine; but no other Church in the World ever pretended to this Practice, but Our's. No wonder, if Your Holine is hears fometimes of Disadvantages or Disappointments, in the Affairs of Your Church, when this Custom hath been been so much neglected, or discouraged, mongst your People. And, if the Word 1 Church, alone, hath been found to perform Wonders; what may we not expect - from it, when it is made a Toast, and hath all the Strength and Warmth of Generous Wine added to it? The death of booth

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It is very entertaining, to observe, how the Authority of the Church; the Articles of the Church; the Liturgy of the Church; the Homilies of the Church; shall all be urged, by many of our Loudeft Churchmen; and pleaded against others; whilft their Force shall be disallowed, and totally neglected, in Points disagreeable to Themfelves.

The Authority of the Church is the Voice of God himself: But it is nothing to Them, if They happen to have Bishops,

whom They dislike, or suspect.

The Articles of the Church are irrefistible Arguments against Others; but They beg Leave to except two, or three, Unnecessary ones, which border too much upon Calvin, or press too hard upon Four Church.

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The Publick Service is, beyond all Example, irreprehensible; but then, Gare must be taken to interpret the plainest Passages in it, by the most obscure; and particularly, that the Expressions of Scripture, and Ancient Creeds, be faithfully understood in the Sense of Modern Schoolmen.

And as for the Homilies, they are good, or bad; of undeniable Authority, or of none; just as They themselves please. Those against Rebellion, are particularly good against all Tumults, and Disorders, and Treasons, but their own; and are to be urged home against the Men whom But those against Your Idothey dislike. latry, and Antichristianism, and against many of Your Doctrines, I affure Your Holiness, are of no Account amongst the fame Men, but as the warm, over-hafty, Efforts of Ignorant Zeal, in the first Reformers: not fit to be urged against any true Churchman, (any more than those of the Calvinifical Strain,) fince the Time of Archhilhop Laud.

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And all this passes smoothly, with Such as are under their Direction; tho' it be fo plain, one would think, to the most Ordinary Capacity, that all fuch Matters are fixed with Equal Infallibility; that Authority is the same, when it is against Them, as when it is for Them; and that either All Points of Human Decision are fettled, so as to admit of no Dispute; or that None are. There is no Medium. And unless this be allowed, without any empty Distinctions, where there is no Difference; I believe, in Time, no Man of Sense will be able to see any Difference between Your Popery, and that of many amongst Us, but that Ours is Protestant Popery, and Yours is Popish Popery.

Learning hath been deservedly look'd upon, in Polite Countries, as the great Support and Ornament of Human Life, and True Religion. But the State, in which it is now, amongst Us, is hardly to be described. It seems, as if not only Learning, but even Curiosity it self, and all Pretence to it, were vanishing from amongst Us. Our Education is, of late, framed

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framed to beat our Young Men into Fa-or I alion, rather than to animate them into Reg Learning; and Boys, as soon as they are taught any thing, are seen to be enter'd into Violence, and prepared for all the fear Impressions of a Party.

Our Universities have been deservedly while I could for them with I could for them.

wish I could say, there were not Those com in them, who industriously poison those y Fountains; or, who employ all their Ca-beir pacity and Credit, to make it become a who more laudable Character, to be a Furious plec Zealot, than a Good Governour, or a suft Hard Student; and more Reputable by Learning, to be thoroughly versed in the the Half-Sheets, and Pamphlets, of Party-Scandal, than in all the Good Sense of the Best Authors of Antiquity. And I Men wish, I had not Occasion to add, that from ted, hence it comes to pass, in Them, That res Sound Learning, and Good Manners, and Industry in promoting these, are often seen fixed. to expose a Man to a Series of Discou-On ragements, Opposition, and Ill-Treatment: nal whilst Party-Zeal shall recommend Perfons, of whose Tempers, or Capacities,

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ra-or Morals, I shall say nothing, to all the regard, and Honour, that can be shewed are hem.

r'd Your Holiness need not indeed, much he fear any prodigious Advances farther, on pur Part, towards Learning, or Truth: ly which, unless We have it already in our Possession, may lie eternally at the Botnse com of the Well, for all that We are likeose y to do, to draw it up; no Buckets being allowed to be let down for it, but what are stamped; and no Ropes to be sur used, to let them down, but what are of a just such a Measure, and Strength. For ole by this Means, how can it be, but that he the Capacities, and Application, of the ry-Greatest Souls, must be exceedingly of cramp'd, and flinted, when the whole I Method of Procedure is so exquisitely fitand ted, not to enlarge the Views and Enquiat ries of Men, but to determine the Mind and to One certain Set of Thoughts, already en fixed to be Truth; and the Tongue to One certain Set of Sounds, for their Eternal Desence and Security?

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T The Publick Exercises are not indeed Wran exactly what they were, when the bare the ! Word of Aristotle, or Aquinas, pass'd for enough Truth, as currently, as a Bank-Note pasted H fes for Money. But the Method they Cont. are in, is still the same in Quality, tho hims not in Quantity: For the' We have dil A S carded many Particulars; yet We retain, And in the whole, much the same Forms and return Modes, which You left with Us, at Part It fli ing, for the better Securing of what We Tim Large and the shoot Game have not discarded.

We Dispute still, in a constant Round, as You, our Predacessors, used to do, De omni Ente, scibili, & non scibili. We have and still the same Quoad boc, and, Non quoad send boc; the same Quatenus, and, Non quatenus, which We inherited: and many for tenus, which the Disputants, and to she keep a Dispute going; but of none at all, towards the Discovering, or Recommending, any One single Truth to the bede World. World and it is the state of the state of the t This all f

This Method may be called the Art of Wrangling, as long as the Moderator of the Dispute is at Leisure: And may well mough be supposed to be a Game at Learned Racket. The Question is the Ball of cy Contention: And He wins, who shews in himself able to keep up the Ball longest. A Syllogism strikes it to the Respondent: And a Negation, or a Lucky Distinction, at the to sit under it, till the Judge of the Game strikes it down, with Authority, into Rest and Silence.

This is the State of Things with Us; and that chiefly, in Cases, in which all Generations, and all Men, are equally concerned. What is Truth, is determined for Us, and settled before We are born, by corefathers, and Superiors, in the Ages of Illuminated Understandings, and Unterjudiced Judgments. And our Learned Education doth not so much as pretend to be designed for farther Discoveries of Truth, in the most Important Matters: But is all framed to teach us the Art of Defend-

ing that which is already found out, and he decree'd, to be Truth, before our Time then and the great Duty of being thoroughly humbled into Contentment with what is B already provided for us; and into an Ab-ble, horrence of all vain Thoughts of impro-Their ving the Intellectual Estate, lest lus by our is ec Careful Ancestors. The Voice of Au Couthority is this; Hitherto shalt thou come, is not and no farther.

After this Manner is every Thing, in ther our Schools of Literature and Theology, since

within unmoveable, Limits, one established We have Established Questions, out of the cult Number of which, it is not allowed to plai wander. And this creates a Round of Established Syllogisms, to carry on the Attack, and Established Distinctions, for the Defence. From hence it comes to pass, that even the Youngest Disputants are often heard, in their first Publick Exercises, to debate about God's Prescience, and Future Contingencies, in one fixed Method of Difficulties and Solutions; and with full as much Learning, and as clear Light, as is to be found amongst the Labours of the

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he Weightiest of the Scholastick Writers e themselves. Landmig (Il la sandad norman sexulty Deservines the Publick Eddlich vi

is But the Good Effect is much more vifib-ble, and much more remarkable, in the ro-Theological Schools, where the Method ur is equally, in one Uniform, Unvaried, Course: and where, by that means, it ne, is not quite fo uncommon a Thing, as fome Persons wish it were, to hear St. A-thanasius's, or St. Austin's, Word go faring ther than an Apostle's; and an Idle Distinction, or Incomprehensible Desinition, of the one of your Schoolmen, decide a Diffine culty, much more to Satisfaction, than a to plain, intelligible, Expression, or Affir-E mation, of our Saviour's.

2 of the 52 tale he If it were in any degree better, either fs, in the Established Universities of Northof Britain, or in our Diffenting Academies, in the South, I would freely own it. But take my word for it, It is, of the two, rather worse. In the North, there being a Temporal Kingdom of Christ, as well as a Spiritual one, settled by Law; Ordinution, and Preferments ware by confe-

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quence rigidly and inseparably tied to on which certain Scheme of Opinions: and this nather turally Determines the Publick Education of one; and makes the Rising Generation lyste Conscientiously avoid the least Tendency non to any Design of being wifer than their ity Foresathers.

And in the South, amongst our Non-very conformists, it is much the same. The ribe same Logicks, and the same Bodies of what Theology, (as they are called) descend elver from Generation to Generation. The heir same Systems and Syllogisms, Definitions from and Distinctions, pass on current for Distinctions, pass on current for Distinctions; and Calvin and the Gospel go Hand in Hand; as if there were not a Hair's Breadth to chuse between them.

Hand in Hand; as if there were not a Hair's Breadth to chuse between them. that There may be Exceptions: but this is Sergenerally the Case; and the more unlike of ly soon to be otherwise, with Them, up they on two Accounts; first, because their To the deration is sounded upon their mighty tion Boasts of adhering more strictly to the Dostrinal Articles of the Church; in the own Sense of the First Reformers, than the as Churchmen themselves; the Defence of which

on which therefore, is pretty much left to hem, to pride themselves in: And, sectionally, because their very Catechisms are not instead of all the Deep Points, and Common-Places, and Hard Words, in Divisity; by which means, their People being all Systematical Divines, keep them trictly to the Received Scheme; and raise for very great Clamours, and very little Contributions, upon the least Deviation from what They have hitherto valued themen elves upon understanding better than their Neighbours, and have been taught, from Children, to embrace as the very Di Essence, and Life of the Gospel.

To this Method of Literature, it is, that We owe (what is of the greatest sis Service to your Cause, such a multitude ke of Writers, on all Sides; who, when they come abroad into the World, defend the Sublimest Points, by the bare Repetition of World; to which (when they the present) they are not assumed to the own, that they have no such Meaning, the as they fix to them, upon any other of

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fingle Occasion, in the whole Compass of speaking: that is, none at all.

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And to this it is, that We owe, a length, the Blessed Discovery, and Can did Profession, that it is not fit that We should have any Meaning to our Words when We speak about God, the Supreme Being, whom We are to Worship, in Spirit and Truth. A Profession, which, if it doth not turn to Your Holiness's Account it is not their Fault, who own it, amongst Protestants.

The Three Great Impediments to any Advances towards a Reformation, in your Church, have been always found to be these; A False Learning; A Real Ignorance; and, A System of Preferments, fixed and tied down to a particular System of Opinious, or Words.

The Two first often go together. There is often in the Uneducated, a Real Ignorance, without a False Learning: where as, in the others, there cannot be a False Learning, without a Real Ignorance. But, both put together, would have little Effect

fect against the Nature of Things, and the irrefistible Force of Truth, without the last of the Three. Were it not for an That, You would quickly find, that the We Mask would drop from the Face of Things; and the Clouds, which False Learning had wrapt about the most Important Points, would be diffipated, and leave Truth, in its Lovely Simplicity, naked, and open to every Honest Eye. gl

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But Your Security, You find, lies in the last. Whilst the Church, and the World, are so closely, and vitally, united; and the immense Riches of Your ny Archbishopricks, Bishopricks, Deanaries, Canonries, Abbies, Monasteries, Cardinalships, and Popedom, are all confined to the ats. Worship of the Mass-Book, and to the tem Creed, and Decrees, of the Council of Trent: the Sons of your Church find little Occasion for any Such Learning, as may tend to Poverty; but a great deal of Comfort in another Sort of it, which carries as big a Sound amongst the Vulgar, and turns to a much better Account, as it brings along with it Defence, and Riches, both; and serves to Support those Opinions,

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ons, which Support that Church, which is endowed with those Riches.

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I do not mention this, with a View to Your Affairs only; but to remind You, that You have fo much of this, Your Selves, and find so prodigious a Benefit in it, that You have the less Occasion to wonder at, or envy, the Something like it, amongst Us Protestants.

Your Holiness needs not, I think, call in the Assistance of your Infallibility, to judge, from all this put together, in what a Condition We really are; whilst, all the while, We are boasting of our Glorious Separation from You; and deafening the By-standers, and tireing Our selves, in our several ways, with loud Cries about Our own Apostolical Purity; and Perfection.

As far indeed, as We are, in Practice, Separated from You, in what We our felves condemn in Your Church; so far We may, consistently enough, boast. But, as far as We are United to You, in our Practice, the irreconcileably separated in Words; methinks, (to confess the Truth,)

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You have rather a Handle of Boasting against Us, that We Our Selves think sit to practise, in some Instances, and some Degrees, what We profess so severely to cry out against, in Your Church.

I forget that Your Holiness hath the Affairs of the World upon You. But I can't perfuade my felf, to make any Apology, when I consider, it is Your Interest that I should go on, in this odd, unusual,

way, of Speaking Truth.

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I have freely laid before You, what may reasonably enough give You, and your Cardinals, a sensible Pleasure. I have, without Reserve, shewed you many of the Follies, Weaknesses, Unhappinesses, Inconsistencies, and Wickednesses, of Us Protestants. It is but just to Our selves now, that I should change the Scene a little, and take down your Satisfaction, a few Degrees, from that Heighth, to which it may, by this time, be raised. I scorn to flatter You, any more than Our selves: And, how should You know the true Measures, either of your Hopes, or of your Fears, about Great-Britain, if You be

not truly informed of our Advantages, Fridand Happinesses, as well as of the Contratery. Nor is it any thing more than what that is reasonable, that I, who have, in the Unformer Part of this Address, made no Sea scruple to give my self Pain, in order to congive Your Holiness Pleasure, should now who be permitted to give You Pain, in order tation to give my self Pleasure: especially, since Consider that, if any Thing offers, He which it may be a Satisfaction to You to Fanknow, I will, without Reserve, intermix pessit, to mitigate the Affliction.

Know then, Holy Father; and let ferve the Conclave of Cardinals know; and let all Your Whole Church know; and let the Universal World, wheresoever Human Missionaries are dispersed, Know, less I That King GEORGE now wears the Grown of these Realms; that the Elector of Brunswick-Lunenburgh, is now King Great-Britain; that the Protestant What Branches of Our Royal Family, have, in Him, begun to take place; that the Limited Succession, so bateful to Your Friends,

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s, Friends, is now, not only in the dead a-Letter of our Laws, but in Possession; at that He is come to our Wishes, Safe, and he Untouched by the Dangers of Land, or no Sea; that He is not only come, but is to come attended by His Royal Son, from whom We engage to Our selves the Imiler tation of his Father's Vertues, and the ce Continuance of our Happy State; that irs, He is surrounded with a Numerous Young to Family, who raise the Delight, and Ex-nix pectation, of all who see Them; with That Princess, at the Head of Them, who, if we may judge from ber Past, Unequall'd, Conduct, seems destin'd, and relet ferv'd, by Heaven, for the true Interest, ind and Glory, of the Protestant Cause: A and Cause, which, (as far as the Nature of ver Human Affairs gives Leave,) now promiow, les Her, in Gratitude, One Earthly Crown, the in Recompence, for that Other, which Here for Great Soul formerly fastificed to it; and affures Her of a Heavenly one hereafter, and whatever becomes of the Images of Greatines in this State.

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Forgive me, that I repeat it; King GEORGE now Fills the THRONE of Great-Britain: and, believe me, notwithstanding all the Intelligence of your Friends, from hence, (who are ever writing, only what themselves wish;) believe me, I say, He hath no Thoughts of Leaving Us. His Heart, and Soul, is with Us: And He hath too much Greatness of Mind, to be moved, either by the Brutal 'the Infults, or the Base Misrepresentations, of 'to his Enemies, to any Thing, but what is Great, and Becoming. He feels, He hath · W the Riches, and the Courage, of the Nati-H on, on his Side. He sees Himself sur-rounded by True Friends, as well as Patriots, at Court. The Coolest Heads, and in the Warmest Hearts, are in His Service. And He is bles'd with a First Parliament, 'al whose Affections, and Passions, are His; 'C engaged in His Cause; and inflamed with 'P a Zeal for His Glory, and Interest, which are One with their own Happiness. And what hath He to fear, thus guarded withaut; and posses'd within, of Every Thing, that can Recommend a Prince to the Love of a People ? I can

I can only attempt to give You some faint Idea, of what HE is, and what We enjoy.

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To fee Him, is to love Him. Never was fo much Integrity, and fo much Conhancy, and so much Sweetness, composed together, and express'd in Features. He hath the Dignity of the Prince, temper'd with the Ease and Affability of the Gentleman. His Religion, is Christian Vertue, without Bigotry. Justice, and Be-15 neficence, are All the Arts of Government, th which He defires to know : and in thefe, ti-He excels, Enough to make Him the Delight of Mankind of The Wisdom of Inırtegrity, in the Publick Administration, is a-'now going to shew it felf, to the Senses nd of the World, to be vastly Superior to ce. nt, all the mean Artifices of Fallbood, and Cunning; and to diffuse its Bleffings, to 5; ith

Present, and Future Generations. If You would know, whether this View of Happiness, be any Thing more than Imaginary; Ask His Subjects, in Germany, How He governed, when His Will was His Law & Enquire, Whether He did not then .

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then think Himself bound to Observe the Great Law of Nature? and, Whether Juflice, and Beneficence, were not the Meafure of His Administration? Or else, only ask them, Why they took Leave of Him, at Parting, with Floods of Tears? Why they followed Him, with the Tokens of Universal Sorrow, and with all the Signs of Distress, at such a Separation? And then judge, whether it would not be very unjust, in Us, not to conclude, That HE, who hath been tried by Arbitrary Power, and Governed with Justice, and Goodness, when His Will was the Law of His Government; will now be determined, by the same Justice, and Goodness, to make our Law, His Will; and to carry our Legal Happiness, to a Heighth, unknown in Former Ages; and to place it, if possible, out of the Reach of all future Danger? while of box a wife

How could I dwell upon this Subject, did I not fear it would be too troublesome to Your Holiness?

In the midst of all this, I know, You have Comfortable Stories, sent You, of the Difficulties, and Discouragements, He meets

meets with. I confess it. He hath Great Difficulties to encounter. But then, He hath a Great Soul, to combat them; and an unshaken Firmness of Mind, to go

through them, with Glory.

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I am not going to dissemble, in this Point. The Agents for Your Church, and Those, amongst Us, who constantly go, Hand in Hand, with Them, have, without Mercy, embarrass'd the Affairs of the Nation. It requires a Wisdom, an Application, a Dexterity, a Perseverance, almost more than Human, to rectify so many Discorders, and Confusions, as have been introduced. All these, He comes prepared to Exert, to Save, and Establish Us.

I confess, Many are the Obstacles, and Discouragements, He hath already experienced: The Fierceness of a False Religious Zeal, kindled, and fomented, by Your Emissaries, into Fury; the Madness of Rabbles, incensed by Those, who can have no Security, but in Confusion; the Invectives of some Pulpits, insinuating the Vilest Falshoods into the Minds of the Populace, and giving the Lie, in the Face of the

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cere Good-Will to His Interest.

Nay, it is hardly credible, what I could relate to You, of the Usage He hath receiv'd from Those, who, most of all, would, in Time, have found the want of Him, had He not Succeeded to This Crown.

One of the first Complements, He received from His most Famous University, was a particular Mark of Respect, by the Unanimous Vote of That Learned Body, given to a Man, whom He had, with Displeasure, dismiss'd from His Service; and whom, Tour Friend, the Pretender, had He been King here, would have distinguish'd, long ago, with Honours, for all his Hearty Services to the Popish Cause, in Ireland.

But, can this be a Wonder to His Majesty, when He once knows, that His very Title, and Succession to His Crown, was
a Disputed Point, between an Oxford Decree, and an Act of Parliament; that He
now possessed His Crown, against the Solemn Decree of That Learned Body; and
a Decree, which still hangs up, to the
View of the World, unrepealed, as an
Open

Open Testimony of the Tender Regards of Those who own it, to His Cause, and of the Sincerity of their Hearts, in Ab-

juring the Popish Line?

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an en And from the Members of His other University, what hath He received? If Violent, and Tumultuous Riots, beyond what almost any other Parts of His Kingdom have seen, be a Distinguishing Mark of Affection, and Good-will; They have given it Him, beyond all doubt.

I confess, this hath been some Part of his Publick Reception. The Noise of those Pulpits, to which the Word of God, and of Peace, have been long Strangers; The Affronts of the Universities, those Two Bright Luminaries of the World of Literature; The Riots of the Learned; and the Tumults of the Unlearned; The Insimuations of the Cunning, and the Mirth of the Witty; the Passions of the Weak, and the Rage of the Disappointed; the Fears of the Guilty, and the Hopes of Those who have nothing to lose: all, under the Conduct and Management of the Friends.

Friends of the Pretender, and the Emif- Bi Saries of Your Church, have played their Nois Part to Perfection; and, by the Loud- Hous ness of their Clamours, have put the Air He is around Us, into some Sort of Commotion their 1 00 University, where the and Disorder.

But, be affured, this is all the Advantage, You, and your Friends, can reap or I from it. The Disadvantage is to come and These Disorders are well understood to D be the Bold Efforts of Guilt, and De-Spair, united: into which, many Ignorant, or Well-meaning, People, have Men been, unwarily, led. But the Contri- of vers, and Directors, of them all, find Sca no Issue from them, answerable to their Gre Designs.

The whole Conduct of the Machine was plainly intended, to make themselves, and their Party, look terrible to a King, just come amongst us; and so, to affright, and force, Him into their Meafures, Whom they took to be as weak as Thefe who in we won

themselves.

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7- But, as He hath found, that all their ir Noise, and Violence, could not secure a d- House of Commons to their Wishes: So ir He is now convinced, by Themselves, and on heir whole Procedure, of what He had noo much Justice to believe of Them, till his Experience hath put it beyond doubt; hat They, who talk loudest of Allegiance, ap or Passive Obedience, mean it to Another, and not to Him; and understand it to be to a Duty for Others, and not for Themselves. if You are wife, even

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They are, generally, the same Set of ve Men, who have, of late Years, never talk'd ri- of Non-Resistance, but in order to bring a nd Scandal upon the late Revolution, and the eir Great Instrument of it, King WILLIAM: The Same, who alone have all the Difurbances, and Tumults, in these Parts, to answer for, through the last Twenty six Years: The Same, who, after having by Flatteries, and Professions of Passive Obedience, deceived Your Unfortunate Friend, King James II. into those Fatal Measures, which ruined Him; opposed, and crush'd, all the Great Designs of his Successor, Whom They invited over, merely to fave Them Them from Practiting, Themselves, that wh Beloved Dostrine, which They are never ope weary of Recommending to their Neigh that bours: The Same, in one word, who, in Chit their several Places, and Stations, have see planted themselves in a direct and settled Car Opposition, to every Step, which bath converted that Present Majesty to the Throne, that He

These are the Men, whom Your Holis Sate ness, and Your Friends, have to boast of Embut not to trust to, if You are wise, ever commany Degrees below Infallibility. All their Hints, and Intelligencies, of Another Revolution, now spread about by a man we Despair, are only the Delusions of their due Dreams. They have had no Effect to so Tour Advantage, unless, perhaps, it is to wit them, You owe, that One weak Man, as the ter having first, from his Privileged Place the abused the King, hath made a Shew of Reper signing his Preferments. I give Your Holines treation of the same of the Men, amongst Us, privately of bis Prin the ciples.

This may be one Part of that Scene to I which

hat which these Reports were designed to we open. But as for any Other; be assured, that none here are frighten'd, but those in Chiefs, to whose Guilt, the whole Party ave seem now to have wisely tack'd their led Cause; tho' some Months ago, the Guilt on was plain to many of themselves: And one that none here are alarm'd, but those Heads, who owe Europe an Exemplary soli Satisfaction, for all the Intricacies, and of Embarrassments, with which They have ver consounded it.

All

hickory

And even now, as I am writing this, if mad we may judge of the Rest, by the Conheit duct of One; These Mighty Chiefs, (as it to soon as They have engaged a Set of Men, is to with I know not what Pretences, to lose as their own Reputation, by Defending lace theirs; and plunged them in, headlong, Reperhaps too deep, to make a handsome Resinestreat,) are preparing kindly to take care named treat, are preparing kindly to take care and of Themselves, by Flight; and to leave at their Friends to their own Conduct: using Prin them after such a manner, as the Friends of such Men, and of such a Cause, deserve to be used.

But

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But whitherfoever They fly, They can't fly from Themselves: and wheresoever my They are, They carry about them, I do not say, the Remorses of Conscious Guilt; but the Torments of Disappointed Ambition: and Ambition, disappointed in the Critical Minute, when every Thing seem'd ready, to execute its Designs.

One Thing I shall here mention to Tyre Your Holiness, agreeable to what was proposed by a Protestant Member of the last House of Commons, (whilst these Great by Men were in all their Power, amongst us,) and that is, 'If You can, by any on the last of the last by Definition on the last by Definition of the last by Defin means, prevail upon His Most Christian of H.
Majesty, (to whose Interest They have the shewed themselves such Friends,) not all only to receive Them, if They All take the same Route, which One hath; offer but to give the Management of his Af-Brit fairs into their Hands, only for as short a Time, as our Country was bless'd with one Them; I will undertake, that GreatBritain shall Pardon Them; and that or
Your Holine's shall have the Thanks of mine · Europe. I have

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I have, by this Time, tired You, and ver ny self: But yet, there are a few Partido ulars behind, which I can't persuade my elf to pass over in Silence.

iti-The Old Primate still breaths: and the n'd reaths the same Spirit of Christian Lierty, which He ever did; and the same Hatred of all Spiritual Usurpation, and to Tyranny, that bears any Resemblance to oro- Tour's. May He long breath! And may last his Last Days be made serene and easy,

y the Returns of all that Regard, and Deference, which his former Labours, and Constancy, have merited!

He sees Himself surrounded by a Bench of Brethren, who have stood the Shock of the Day of Trial, and brought off Immoral Glory. I forbear, out of Tenderness, the bottom of the Labour of Tenderness, and the bottom of the Day of Trial, and brought off Immoral Glory. I forbear, out of Tenderness, the bottom of the Day of Trial, and brought off Immoral Glory. I forbear, out of Tenderness, and the Day of Trial, and brought off Immoral Glory. I forbear, out of Tenderness, and the Day of Trial, and brought off Immoral Glory. I forbear, out of Tenderness, and the Day of Trial, and brought off Immoral Glory.

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All the solid of t s of mine ought to be joined to it. I would

pay

pay some Tribute to a Memory, Dear to Rome Liberty and Religion, if any Thing I could lice say, could add to a Reputation, and Charles racter, acquired, supported, and enlarged, up to by Pastoral Labours, unintermitted from Bhis Earliest Youth, to his Latest On Age ran and by Writings, which will give Life to he the Name of BURNET, long after the lave Names of his Enemies shall cease to be remember'd. Your Church hath ever paid to be member'd. Your Church hath ever paid will, in Ages to come, pay to his Memory, here that Love, and Admiration, which the led Ungraveful of the Present Age denied to be Himself.

Were there no other Reason to think to, I should be certain, that This News from will give You, and Your Friends Abroad, to some Joy; because it hath given it to that Your porty of Protestants, (as They call Themselves,) amongst Us, who always partake in Your Holiness's Pleasures.

I will hasten from this Unpleasant Subject: and take Leave of Your Holiness, with a Proposal, as odd, and Romantick, has in Appearance, as this whole Address may seem; but, in Reality, neither odd, nor all

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Romantick, any otherwise, than as all Juald lice, and Simplicity, and Plain-dealing, are ba. Iteem'd to be so, in a degenerate, and cored, upted Age.

But, if it be so, that I am, in this, ge; ransported beyond due Bounds; let all to the Fault be imputed to the Subject, I

the nave been upon.

The State of Religion, on all Sides, is said a Scene of Astonishment: And the Surville prize of Things, to which I have been heretofore a Stranger, hath, I confess, filthe led me with an Enthusiasm, too warm to be contained.

ink DESCEND, HOLT FATHER, was from Your Seven Hills, and disdain not to tread upon the Level Plain. Unrobe that Your Self of all the Gaudy Attire of a Pompous Superstition. Lay aside all the Embarrassments of Worldly Grandeur.

Turn Your Eyes from the Coffers of Gold and Silver, of which, Your Great Predefis, cessour, St. Peter, and his Greater Master, ick, had none. Acknowledge Religion to be nay Something more, than being wrapt up in a Heap of Fine Vestments; or being skill'd Ro-

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in a Dextrous Performance of Antick Ge- R and

And then, Look inwards. Devest way Your Self of Your Infallibility: and own cies, Your Self to be like One of Us. As to noni renounce a Kingdom for Your Church, kedr hath been accounted the Heighth of Honour, and Saintship: so now, it will be Call Your Glory, in the most exalted Degree, narie to renounce, in the Name of Your Church, et a Double Kingdom for Church, et and Saintship for Church, et a Double Kingdom, for Christ: that Tem. before poral Kingdom, which, in his Name, and T to his Reproach, You have erected over Qua the Bodies, and Estates; and that Spiri-pelie tual one, which You have established aid over the Consciences of Mankind. rease

Remember, in the midst of all your Bull Luxury, and Delicacy, and Oftentation, pul what Ground You stand upon. The tore Bowels of the Earth are armed against men You. The Shocks of Earthquakes, and let the Eruptions of Vulcano's, besides the Common Calamities of Nations, are the Beginnings of that Day of Vengeance, which will come; unless You prevent it, by a speedy Conversion to Christianity.

Renounce

Renounce therefore, your Golden Keys, and your Fruitful Kingdoms. Throw a-ft way your Fopperies, and your Indulgento nonizations. Shew Your Self in the Nato nonizations. Shew Your Self in the Nato, kedness of Simplicity; and take the Gospel
tointo your Hand, and into your Heart.
the Call in your Emissaries, and your Missiote, naries, from all Parts of the World: and
the before They pretend to Convert others.
Trouble the World no more with

Trouble the World no more, with rer Quarrels about the Holy Sepulchre; but ri-pelieve that He is risen, who once was ed aid in it. Let the Wood of his Cross tease to be magnified, to an immense ur Bulk; and his Natural Body cease to be on, nultiplied, to an infinite Number. Rehe fore the Heads of Holy Men, and Wonst men, to their Bodies, if they can be found. nd Let the Bones of the Dead Saints be at the lest: and their Blood be released, from the

the erpetual Fatigue of working Wonders.

nce, Throw up all your Legends; Discard nd make over all your Tricks, to the fugglers of this World. Declare to the face over the fugglers,

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Jesuits, that their Game is at an End Oth and Restore the Inquisition to Hell, in her which it was forged.

ard And, for the Conclusion of This Greatori Work, Celebrate an Open, and Solemend Marriage, between Faith, and Reason and Proclaim an Eternal Friendship, between his Piety, and Charity; and Establish an A Is greement, never to be dissolved, betweet ind Religion, on one Side; and Humanity, For prin bearance, and Good-nature, on the other. Side

I would not have You think, that Zui propose All this to Your Holiness, and No er, thing from Our own Quarter. So fa ame from it, that I am free to acknowledge alle vho that it cannot be expected, that I'm should thus far recede from your presentation Pretentions, unless Others are ready to A give up every Thing of the fame Sort Kifs and the fame Nature.

If Your Holiness parts with Infallibility it is but equitable, that the Protestan Churches should part with Indisputable Authority. If You give up the Decrees of the Council of Trent; let Them in Hol land, give up the Synod of Dort; and

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others, every where, throw off all man-iner of Human Decisions, in Religion. If You discard the Inquisition; let Them disard Classes, and Judicatories, and Consi callories, and Fines, and Imprisonments; mound the whole Train of Secular Artillery, and the whole Armory of the Weapons of eet his World.

A If You make all Your Great Names bow, eet and pay Homage, to Christ; let Them For oring forth their Army, on the other Zuinglius, and Knox, and Laud, and BaxNo er, and all other Idols, bow down to the
fame Christ. Let Christians cease to be
alled by their Names; and let Them,
who have One Master, have but one comessen non Denomination. er. Bide: and let Calvin, and Luther, and

y to And let the Whole be fealed with the Sort Kiss of Charity, and with all the Tokens f Benevolence and Love.

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But whether You, or They, will bear, es of will forbear; whether any Thing of his Sort shall be done, or not done; I ave delivered my own Soul.

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I had an Impulse upon me, to say al this. I have followed that Impulse: and rebat I have faid, I have faid.

I have opened my Heart to Your Holi ness: and You may make what use You I

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please of it.

If You think fit to accept of my Corre fpondence, I faithfully promise to give You, from Time to Time, an exact Ac count of the State, in which We Proto 1 stants are, or are like to be.

the (For the present; without any farthe land Ceremony, or Apology, I Kifs Your Holi Ceremony, or Apology, I Kiss Your Holl after ness's Feet, not in a Religious, but a Civi Unit manner; and am, after ad Mafter, have but one cornthent

before; whether any Thing of

hail-l

Your most Faithful Friend.

, A ond with all the Tokens

Generous Adversary.

whether leve or

RICHARD STEEL

PREF

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Ad

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Have so unreservedly spoken my Thoughts to His Holiness, that I have but few Words left for any les sanctified Reader.

No one, who reads the following Account of the Roman-Catholick Religion, can doubt of its being Genuine. Many, it is probable, have feen the Original Italian Manuscript, in Switzerland. It was taken out of the Library of St. Gall, Toll after the Defeat of the Abbot of that Name, by the iv United Troops of Zurich and Berne, and lodged afterwards in the Library at Zurich. An Aubentick Copy was transmitted, by the Reverend and very Learned Mr. Ott, Principal Secretary of be Zurichian Library.

The Translation of it will be allowed, by all good Judges, to give Us the Sense of the Writer faithfully; when I inform them that it was done by the Learned Author of the Memoirs of Literature: A Work, of which I hall fay no more. ban that it well deserves a Place in the Library f Every Man who is a Friend to Learning and Good Sense; Being a Collection of many Compleat Pieces.

Pieces, very Curious and Uncommon; as well a det a most Judicious Epitome of the very best Per Po formances some of these last Years have produce cry in the World of Learning.

I must now say something, by Way of Apolog Bo to those who may be surprized, by the foregoin to Dedication, at my being fo deep in Points, while from I never before pretended to meddle with. let

I acknowledge it has been sometimes with Metha as it is with too many others, that a Sort of a tily Implicit Religion seemed the most easy, at little most comfortable; and that a Blind Veneratio of for I knew not what, and I knew not whom stood for every thing valuable, and important. confeß, I was not enough aware that this Implestive citness of Conduct, is the great Engine of Poper Sch framed for the Destruction of Good Nature, ly. well as Good Sense. But my Benevolence me my Fellow-Creatures, I can truly say, 15, at Law bas been, always warm and inflexible: A kind This it is, that bath, at length, allarmed, at Ikn "rouzed, my Understanding; which, one or tw mly Accidental Shocks, have settled into the Orde Heli wherein I now feel it. equa. ng t

I remember, that some time ago, I said, bozz Print, That all Exorbitant Power in Clerg fou men was Popery. What could be more Gener Crow or more Inoffensive, than to speak this, with the dete

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determining at all, what is that Exorbitant Power? And yet it is incredible, what an Outset Cry there was made about this, as if it was the very Height of all Madneß and Absurdity to say so. I know there are many of that Reverend Body who are dis-interested Enough themselves, oin to Maintain such a Sentiment; but I soon found that from the Resentment of Others, that no Power, let it be what it will, in their Hands, can be esteemed by them to be Exorbitant: Or else, that Me that Part of Popery was not a thing they mightally abhorred. Upon this, I proceeded to think a an little further of the Consequences and Tendencies attion of such Principles.

Protestiants will be reduced to the dojusting non t. But the Great Shock of all that I ever reoper Schism-Act: which opened the Scene thoroughe, ly. And this, I confeß, was so great, as to move in nce me an Indignation not to be contained; to see the , a Law of Nature, and the Common Rights of Man-Akind, going to be sacrificed to Fury and Bigotry. d, at knew, indeed, very well, that the Church, was Orde Helm, who valued all Churches and all Religions qually, and that no farther than for the forwarding their own Ruinous Projects. But I faw by nid, bow great a Party the Design was warmly lerg spoused; that their very Hearts were in it; and Gener Crowds of Innocent People ensnared by them into with he same Violence. This put Me upon more Enquiries 3 dete D 2

quiries; and led me to some Thoughts, of which with I then gave the World a short Account. It is up we on that Bottom, I have govern'd my felf eve fth since; till I am now brought, by the Natura ive duct of Christians, and particularly of Prote fth stants, of all Sorts. One Thing drew on and be P ther; And, as little Conversant as I have bereto n, 22 fore been in such Things, I quickly found the om Christianity was neither unintelligible, melex ill-natured; That the Gospel does not invade the re n Rights of Mankind; nor invest any Men wit lust Authority, destructive to Society; and, (who ave was the most melancholy Part of the Whole,) the wir Protestants must be reduced to the Absurdity viour renouncing Protestant, as well as Christian a Principles, before they can pretend to make the le, l Practices and their Professions, confistent. The roes I resolved to represent; and have done it, with out regard to any one Sort of them, more that affi. uth another. ty: वर विश्वासार के सिंहा निर्देश हैं।

1 am more and more persuaded, every Da that it is fitting, to understand Religion, well as to praise it; and that it is the Golde -Rule of Proportion, to give the highest Refee 2072 to Those only, who deserve it.

If I have used a Severity in some of the for tem going Pages, it flowed from the Resentment onsta bave, at the Usage King GEORGE bath mebich

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ice with, from too many, of a Body of Men, who up we all their Security to His Accession. This Part The fibeir Conduct admits of no Apology. I have on beir Interest, when they do not divide it from that ote f their Country. But I thank God, my Love to the Publick, is above it: and I feel it true withthe Omnes omnium charitates Patria una commolexa est. And therefore, since many of Them e thre not contented that the Glory of their past Con-wit ust should be forgot, or buried in Silence; but who are thought fit, by their renewed Assaults, to the wive the Remembrance of their former Behaity viour, when They engaged themselves in the Cause ian fa Worthless Incendiary, and taught the Peothei le, by the Cry of the Church, (which bath de-The roed better Usage at their Hands,) to Rebel for with affive Obedience, and to insult the Supream the authority of the whole Legislature, out of Loyty: Since, I say, They have begun the War new, and beat a fresh Allarm from their High. Do laces, and, (unprovoked, and unmolested,) bave, or, even the Best of Kings, a Reception, unworthy, olde do not say of Christians, but of Men; it lies tespe non Them alone to answer for the Consequenes; and upon all Others, to guard their Couny, their Laws, and their Prince, from Such e for tempts; and to shew, by their Courage, and the medich such Men employ to the misleading of the will People,

Reople, We will not facrifice, either our Reli- road gion, or our Establishment, or even the very Ato People whom They mislead, out of any Panick ne, Dread of their Invectives, or Instigations. brea

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Indeed, whatever Others do, I think it time act to let them see, that there are those, who are Brig even passionately disposed to love, and almost Good adore them, who will not fear them. Whilf They show the World that they hate the King, apon it is my Humble Opinion, that They who love Brit Him, do no better than make a Sacrifice of Him, whenever they show themselves afraid of fuch Men. As I am always Romantick enough Sera to speak what I think; so, I am weak enough, to think, it has its Use.

edg All the World knows, with what a Tendernes of Affection, and what a Sincerity of Passion, I have espoused the Cause of the Clergy, and Universities; that they have been observed to be the Delight of my Tongue, and the Darling Subject of my Conversation; and that I have, with an Impetuouslenc neß of Warmth, in Season and out of Season, run lum into their Defence, and their Panegyrick. But both what can I fay? The Cause, the Topick, I delighted in, is torn from me; and left without any exa Support, but that of Hope, that the Better Part, of the (who have stood faithful, uncorrupted, and un-(elwearied, amidst the Throng of Great Examof t ples, and against the Torrent of Violence and Reard proach,)

eli-woach,) may be look'd upon, at present, as some very Atonement for the Contrary; and their Verick me, (after the Season of Mad Despair is over,) bread its Influence: and create an Imitation, universal enough to raise again the Sacred Chame acter, and make it once more shine in all that are Brightness and Vigour of Glory, in which every nost Good Man wishes to see it.

And in the mean while, certainly it remains pon the Conscience, and Honour, of Every True Briton, to Employ all the Opportunities which an occur to Him, from His Talents, His Station, and His Fortune, in doing Honour and Service, to such Excellent Men in Holy Orders, as have, in the whole Bent of their Words and Actions, and upon all just Occasions, acknowledged and asserted the Constitution, and Basis, of Our Government. Happy They, who have the Power, and the Will, to do it!

ALC: Y

What I have to add, is, That, as I have taken sincere Pains to be rightly apprized of the Facts, which make up the Foregoing Dedication; so, whenever I am convinced of having been mistaken in any of them; I promise immediately to give his Holiness better Information, and to do Justice to all the World:

And, last of all, that, if there were occasion, I could call God to witness, that the Whole of this hath proceeded, not from any regard to private Interest, or the narrow Spirit of a Party; (which any one may see, at first View, who knows the World;) but from a Principle of Benevolence, and a dilated Zeal to serve the Best of Princes, and the Best of Constitutions: And particularly, to rescue the Christian and Protestant Name, and the Church of England, from all the Scandals of Antichristianism, and Popery.

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Our HOLY FATHER

INNOCENT XI.

CONCERNING

The Present State of RELIGION, in the several Parts of the World.

By Monfignor URBANO CERRI, Secretary to the Congregation de Propaganda Fide.

the latest of which he lent a sent the

Most Holy FATHER,

the same Divine Spirit, which moved the sacred College to acknowledge the Signal Merit of Your Holiness, by placing you upon the Apostolical Throne, did also move You to take the Name of INNOCENT; since You seem raised up, to follow the Footsteps of the Ten INNOCENTS,

Your Glorious Predecessors, by an ardent Zeal for the Propagation of the Orthodox Faith; as well as in other Parts of your Conduct, and in the Exer-

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cife of the greatest Virtues.

The First Pope of that Name, (who was a Saint, and a Native of Albania,) expelled from Rome the Herely of the Cataphrygians, and Novatians; overcame the Perfidiousness of the Pelagians and Apolingrifts, and reclaimed the Donatifts at Carthage.

innocent II. was a Roman, of the Family of the Papareschi, and a great Friend of St. Bernard. Notwithstanding the Schism of Anacletus and Vi-Etor: He propagated the Catholick Faith in England, and Ireland, with the Help of St. Malachi, Primate of the Kingdom; fummoned Four Councils, and condemned the Herefies of Peter Abelard, and Arnaldies his Disciple.

Innecent III. of the Family of the Counts d'Anagni, put an End to the Herefy of the Patareni in Bolnia. It was under his Pontificate that the Orders of St. Francis, and St. Dominick, were inflituted; the latter of which he fent against the Al-

bigenses of France.

Innocent IV. of the Family of the Fieschi of Genoa, discovered an Extraordinary Zeal by sending many Monks into feveral Provinces of Europe and Afia, in order to propagate the Catholick Faith and by procuring the Conversion of the Sultan, tirpat and the Reunion of the Greeks.

Pope Innocent V. a Native of Burgundy, and Religious of the Order of the Dominicans, die hardly Reign Five Months. However, his Ato folical Zeal appeared, during that short Interval der gr by fending Legates to make a Peace between the Ge

Genoefe and Venetians; and likewise between the Pijans and Florentines, and bringing back the lat-ter already Excommunicated, into the Bosom of the Catholick Church.

The Election of Innocent VI. of Limoges, was immediately attended with a great Reformation in the Church, and at Court; and feveral Monks and Bishops were sent into Rascia, Macedonia, Sclavonia, and Dalmatia, to convert Hereticks and Schifmaticks.

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Innocent VII. a Native of Sulmona, and of the Family Meliorata, though disturbed by the Schifm of Benedict, yet overcame the Pride of Ladiflans King of Naples, by excommunicating, and depriving him of his Kingdom; and fummoned a Council to meet at Rome.

Under the Pontificate 'of Innocent VIII. of the Noble Family of the Cibi at Genoa, the King of Congo was baptized, with many of his Subjects. eni That Pope would have formed a great League athe mong the Christian Princes, against the Turks, if in-Death had not prevented it. Besides, it was in Al- his Time that the Christian Faith began to be preached in America; that New World being then Ge- lately discovered by Christopher Columbus.

ding Pope Innocent IX. Born at Bologna, of the Fa-and mily of the Facchinetti, did not live long enough with to execute his great Designs. He intended to ex-transfer the Heresy in France, and to bestow, for that End, Fifty Thousand Crowns a Month upon the and Catholick League. He also designed to found a Colege for the Turks converted to Christianity, and to assist the Church of Japan, which was then unerval der great Perfecution from the Idolaters. n th

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Lastly, Under the Reign of Innocent X. a Roman, whose Surname was Pamsilio, the Catholick Faith made a very great Progress in Germany, Africa, and the East-Indies. That Pope began the Important Mission of China, which was afterwards fully settled by Alexander VII. who sent thither Three French Eishops, with the Title of Apostolical Vicars: Besides, He put a Stop to the false Opinions of the Jansenists, with the most universal Applause.

Your Holine's may easily perceive, from this short Account, how perfectly your Thoughts and Sentiments agree with those of your Predecessors. And indeed the greatest, or rather, the only Ministry, that properly belongs to the Supreme Pontiff, is that which Christ laid on him, when he said, Feed my Sheep; requiring from him, (according to the Sense put upon those Words by the Ancient Fathers, not only that he should feed the Flock, already gathered together, but also endeavour to increase it continually, by bringing in alias ones, que non funt ex onili. The fame is also denoted by that Mysterious Vision which St. Peter had, as we read in the Acts of the Apostles. He saw a certain Vessel descending unto him, as if it had been a great Sheet, knit at the four Corners, and let down to the Earth: whereinwere all manner of fourfooted Beafts of the Earth, and wild beafts, and creeping things, and fowls of the air. Afterwards the Apostle heard a Voice, faying, Rife, Peter, kill, and eat. Whereupon he answered, Not so, Lord, for I have never eaten any thing that is common or unclean. But the Voice replied, What God bath cleanfed, that call not thou common: And at last the Vessel was received

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ceived up again into Heaven. These Words, Rife, Peter, kill, and eat, were repeated Three Times, to fignify that the Supreme Pontiffs hear continually an inward Voice, bidding them, Rife, with an Apostolical Vigilance, Destroy the present Life of Infidels, and eat them up; that is, Change their false and brutish Life, into the true Life of our Christian Faith. As You are, (most Holy Father,) the true Heir of the Apostleship; You are, above all others, obliged to take Care of the Observation of this Precept, Go, and teach all Nations. You, who are the Vicar of Chrift, the Successor of St. Peter, and the Father of the whole World, even whilst You are Sitting upon the Apostolical Throne, can, and ought, to run all over the World, by fending other Men to preach the Gospel, even to the remotest Parts of the Earth. Nay, the Ring, with which You have married the Universal Church, shews that you are a Fisher of Men; as Christ declared it, when he came into Peter's Ship, a Type of that which You govern so holily.

But, I am sensible, Your Holiness does not want to be put in Mind of these Things, since You perform that Great Part of Your Ministry with the utmost Care and Vigilance; whereof the Congregation de propaganda Fide are ocular Witnesses. They have frequently met in Your Presence; and You have given them the necessary Orders to promote the Catholick Faith in several Provinces and Kingdoms. We may therefore hope that it will be propagated, not only in those Countries, where it never appeared; but also in those, wherein it has

been lost through the Malice of Men.

I shall therefore lay before Your Holiness a short Account of the present State of the Propagation of the Smooth VI & Futbank

the Faith in all Parts of the World; that You may, out of your Fatherly Zeal, use the most effectual Means, both for the Assistance of the Catholicks, and the Conversion of Infidels and Hereticks.

which and so thicker on the is for which of our

To begin with Europe: The Infidels and Hereticks, may be divided into Two Classes. The First, which is the most numerous, consists of those, who live in Countries governed by Princes, who are also Infidels and Hereticks; such as England, Ireland, Scotland, Denmark, Sweden, the United-Provinces, the Lower Germany, the Hanse Towns, Switzerland, the Country of the Grisons, Muscovy, Crim Tartary, Illyricum, according to the Geography of the Middle Ages, all Greece, with the

Mes of the Archipelago, and Romania.

The Second Class comprehends those, who either, 1st, make an open Profession of their Errors in Countries governed by Catholick Princes; as in Poland, Germany, Bohemia, and in many Places of France and Italy: Or who, 2dly, maintain their Errors privately, as in some Cities of the Low Countries, and Spain, and also of Italy, and France, (I mean those Cities of France, where the King allows no other Religion but the Catholick, especially in the Conquered Countries,) and in some of the Hereditary Provinces of the House of Austria. Of the State of Religion in all these Countries, I shall, at present, give a short Account: Reserving a more Large and Distinct one, for any other Time, when Your Holiness shall think sit to command it.

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THE * Unlawful Love of Henry VIII, for Anne Boleyn, occasioned the Revolt of this Great Kingdom, from the Apostolical See. That Prince, who was the First-born of the Church, became its Enemy, and a Rebellious Son, so far as to persecute and put to Death the Catholick Priests and Bishops. He utterly destroyed the Ecclesiastical Hierarchy, by making himself the Head of the Church of England. This New Government lasted under the Reign of his Son Edward VI. The Catholick Religion began to revive, during the short Reign of Queen Mary; but it was quickly reduced to a worse Condition, than before, by Elizabeth, Daughter of Anne Boleyn, who was a violent Calvinist.

The Priests were then persecuted with so much Fury, that they sied out of the Kingdom. Thus England became a Prey to Heresy. Two English Colleges were founded, the one at Douay, and the other at Rome, in the Time of Pope Gregory XIII. that they might afford proper Persons to be sent into England for the Spiritual Relief of the Catholicks. The Storm raised by Queen Elizabeth, being in some Measure over, by Reason of her Old Age; the Number of the Catholick Priests from

thefe

This is thought by many good Judges to be a Calumny. See Preface to that King's Letters to Anne Boleyn, lately published. It might, with a better Appearance, have been put upon that King's Resentment against Rome, for not forwarding, or approving his Divorce. But the Frozestant Cause depends not at all upon any Thing like this; but upon the Right of Christians, to be guided by the Gospel in their Religion.

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these Two Seminaries, increased by Degrees in England, so that they found it necessary to have a Head. Whereupon, Clement VIII, in the Year 1568, appointed for that Purpose Henry George Bwith the Title of Archbrieft; together with some Councellors and Affiftants, for the Governing all that Clergy, requiring from him that he should acquaint the Court of Rome with all important Matters. Several Differences quickly aroseamong these Ecclefiafticks, who had Recourse to Rome, whither they appealed from the Refolutions of the Archtrieft; and the Pope immediatly fet himself to apply the necessary Remedies for such an Evil. But, upon the Death of Queen Elizabeth, James King of Scotland, who did not appear so great an Fnemy to the Catholicks, having succeeded to the Crown; the Conspiracy called the Powder-Plot, was foon after discovered: A Conspiracy, so called, because the Conspirators had put several Barrels of Gun-l'owder under a Vault, in order to destroy the Whole Parliament, and all the Royal Family. The King believed that the Catholicks, together with the Pope, were the Authors of that Plot. Whereupon, an Impious and Heretical Oath was tendered to them all. The good Catholicks were confounded at the Publication of it, and frighted by the Penalties to be laid upon those who should refuse to take it. But the Archpriest above-mentioned, instead of making any Opposition, endeavoured to persuade the Clergy to submit to the Oath, and perfisted obstinately in his Error till he died. Two other Archtriests were put in his Room; but at last it was thought necessary to have at least one Bisbop in that Kingdom; and therefore Paul V. appointed for that Purpose William B-, one of the oldest Priests in

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Priests of England, and gave him the Title of Bihop of Chalcedon. Afterwards that Bishop, by Brief of Gregory XV, was invested with the Power of Ordinary, both of England and Scotand; but it was quickly taken away from him, at the Request of the Scots. The Bishop, looking spon himself as a true Ordinary, by Virtue of the Brief just now mentioned, and thinking he had in Authority almost equal to that of the Pope, betook himself to divide the Kingdom into several Parts, and to appoint in each of them an Archleacon, to be the Head and Superior of the Catholicks of his District. He also established Rural Deans, to be as it were the Vicars of the same Archdeacons, and subordinate to them; and in order to dispatch the most important Affairs with the greatest Expedition, he deputed Five Vicars General, who resided in several Places. Of all those Archdeacons, Deans, and Vicars, he composed an maginary Chapter, over which he fet a Dean, being willing that, in Case of a Vacancy, the Episupal Jurisiliction of England should remain in the Dean. He frequently writ to Gregory XV, and Urban VIII, for their Approbation; but his Request was never granted him. That Bishop died oon after, and was succeeded by Richard Smith, with the same Character of Bishop of Chalcedon.

This new Prelate, being arrived in England, difurbed the Catholicks more than ever: He immediately pretended to be the Ordinary of England, and also of Scotland; opposed the Apostolical Missionaries; set up a Tribunal; confirmed the Chapter; exacted Pensions from the Laity, and occasioned a great Enmity between himself and the Monks. Whereupon Pope Urban VIII, of Holy

Memory,

Memory, declared in the Congregation of the Holy Office, in the Year 1627, that the Bishop of Chalcedon was not Ordinary of England, but a mere thefe been Delegate, with a limited Power, which might be revoked at the Pope's Will. The Bifhop being difpleased with this Declaration resolved to give over the Pastoral Care of that Kingdom, and went in- in go to France, where he was detained by an Order from the Apostolical See, left he should return into is no England, for he quickly repented of his Renuncia-the tion.

Afterwards, in the Reign of Innocent X, a new Motion was made, in the Name of the Queen, and of all the Clergy, and Catholicks of England, to get that Pope's Approbation of the Chapter above-mentioned, which, during the Vacancy of the Episcopal See, was governed by the Dean, according to the fore-mentioned Regulations made by the First Bilbot of Chalcedon. But that Motion was rejected. Whereupon they continued to keep up the same Form of Government; and the Regulars did whatever they pleased. Some Time after, Father Panzani, and then the Abbot Agretti, were fent into England by the Congregation de Propaganda Fide, to enquire into this Diforder; and gave a very large Account of it. The Abbot Agretti was of Opinion, that it was necessary to appoint a Biflop, invested with the Authority of Vicar Apostolical; and added, that the King himself defired it. A Bishop was accordingly deputed, and the Briefi were put into the Hands of the Internuncio of Flanders, and of Father Howard, now Cardinal of Norfolk; but they were not executed, for very good Reasons. Wherevoor Pose Urban

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I cannot give a further Account of these last Transactions to Your Holiness, because, within these few Years, all the Affairs of England have been removed from the Congregation de Propagandist da Fide, to that of the Holy Office, that they may be managed with greater Secrecy. I shall only say, in in general, that there are may Catholicks in that der Country, at this present Time; but their Number is not very considerable, if compared with that of the Hereticks, who are divided into Church-of England-men, Presbyterians, Quakers, Anabaptifts, Inew dependents, and several other Sess. The Exercise and of the Catholick Religion is wholly prohibited, both get in publick and private: The Catholicks meet togeen- ther in some few Places to perform Divine Wor-Co- ship; but they do it with the utmost Secrefy, and to not without great Danger. The publick Exercise inf of our Religion is allowed only in the Queen's Chaest-pel, and in those of the Catholick Ambassadors; the and the Catholicks are afraid of going to those Chapels, left they should be liable to Penalties, and ocher casion new Persecutions. The King is no Enemy ent to the Catholicks, but dares not favour them, as nda much as he could wish, for fear of the Parliament, and especially of the House of Commons. As for was the Duke of York, he professes himself a Protestant; but 'tis thought He is a Catholick in his Heart. The Ro-Queen, and the Dutchefs, are very devout Catholicks; and therefore, if any Opportunity should iefs offer it felf to favour our Religion, they would gladly take hold of it; but they don't meddle with anl of Matters of publick Concernment, and much less ood with this, which might raise the Jealousy of the Hereticks. Such is the present State of the Catholick Religion in England; fo that 'tis now more necanceffary than ever to think of appointing at least one Bishop in that Country. And indeed it looks very strange that so numerous a Clergy should have no Head; and that every Body should be allowed to fet up for a Pope, and pretend to give an Account of his Actions to none but God. 'Tis true, the Chapter above-mentioned has not been approved by the Apostolical See; but then it has not been condemned by it. Cardinal Barberini is the Protector of that Kingdom; and therefore, it would be very proper to confult him, and to make use of his great Zeal, in order to put an End to the Disorders, of which I have been discoursing.

IRELAND.

THERE is a great Number of Catholicks in Ireland: Aud notwithstanding all the Persecutions of the Hereticks, they have always been very constant. Hence it is that the Congregation has settled again Bishops in that Country. whole Mand is divided into Four Archbishopricks, viz. Armagh, Dublin, Cassell, and Tuam, which, together with their Suffragans, make up Twentyfix Churches. Tho'e Churches are provided partly with Bilbops, and partly with Vicars, either Apostolical, or Capitular; each of them having his own Clergy, and a small Maintenance. There are Fifteen Bishops at this present Time, of which Eight only refide in that Country, the others being bamished by the Hereticks, or absent upon other Accounts. They are continually at Variance among themselves; which sometimes occasions a Persecution against the Catholicks, and no small Damage to Religion. Besides, they are frequently crossed and

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nd lidisturbed by the Monks, especially by the Franciscans, who have there many Convents, but do not live according to their Institution, and continually make an ill Use of their Privileges, celebrating more Masses than is necessary, granting Dispensations to the Second Degree, taking Money for the Sacraments, and administring them at Easter against the Will of the Parish-Priests, or making them stay at the Altar, till they have done begging, and wholly exempting themselves from the Jurisdiction of the Ordinaries. Wherefore confidering these, and many other Inconveniences, it would not be improper to put in Execution the Bull, which has been heretofore drawn up by an Order of the Congregation. to prevent the Confusion and Diforders occasioned by the Monks all over the World, by reason of the immoderate use of their Privileges. And though the Congregation has invested the Internuncio of Flanders with the Super-intendency of that Kingdom, yet it seems necessary to fend thither an Apostolical Visitor, well qualified and duly instructed. Such a Visitor would at least give an Account of the true State of Religion in Ireland, and might serve, not only for that Kingdom, but also for England, and Scotland.

SCOTLAND.

THE Number of the Catholicks in Scotland is not considerable; but they are wholly free from Persecution; and there is in that Country a Disposition to propagate our Holy Faith; those Hereticks having in a great Measure laid aside the violent Hatred, which they had formerly conceived against the Catholicks. Several Provinces in the

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Highlands would easily embrace our Religion, they were provided with Missionaries. There are Twelve Jesuits at Edinburgh, the Capital Gity of Scotland, and in some other convenient Towns Ten Secular Priests, under a Superior, di persel through the Kingdom, and maintained by the Congregation de Propaganda Fide, make a very great Progress. Alexander LESLEY has been then lately in the Quality of Apostolical Visitor, and i one of the Missionaries. We expect from him: full Account of the State of the Catholick Religion in Scotland, that the most proper Means may be used to carry on the Propagation of our Faith in that Country. It would be highly necessary to or der a strict Visitation of all the Colleges of that Na tion. There is one at Rome, one at Madrid, on at Paris, and another at Douay. Besides, then are three Convents of Scotch Benedictines in Ger. many, viz. at Ratisbon, Wurtzburg, and Erfurt Were those Colleges and Monasteries well governed Scotland would be fufficiently provided with Miffio naries, without any Charge to the Congregation But for want of good Government, the Scotch Colleges and Convents decay by degrees; and the Miff onaries that come from them, are continually caving the Affistance of the Holy See. Wherefore in order to prevent effectually fuch Inconveniences those Houses should be visited by a zealous Person of that Nation, with full Power of disposing of them, as he thinks fit; and He himself be obliged to acquaint the Holy See with all his Proceedings Without such an Expedient, it will be impossible to settle the Mission of Scotland upon a folid Foundation. Besides, a Bishop should be established in that Country to ordain, and confirm, and for o ther Ecclefiaftical Functions. DEN-

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the Pune, that he would be pleated to revolve the DENMARK and Norway seem to be quite forsaken; for there are hardly any Missionaries in those Two Kingdoms, excepting some few at Gluckflad, and Altena, and some fesuits, who live at Copenhagen, as Chaplains to the Emperor's Envey, or Resident, and one or two Priests, as Chaplains to the Ambassador of Spain. Those Clergymen cannot be of any great Use, nor make many Converts, because they don't understand the Language of the Country; they are Foreigners, and altogether ignorant of the Customs and Genius of the People, who besides suspect them. And yet perhaps, of all the Northern Nations, there is none more disposed to receive the Catholick Faith, than those Two Kingdoms, as it is affirmed by the Natives themselves, and those Foreigners who have been there. For an undeniable Proof of this Asfertion, I shall observe that the King of Demark did not much scruple to grant Liberty of Conscience in the Town of Altena, at the Sollicitation of the Chevaher de Trelon, Ambassador from the Most Christan King. Besides, he connived at the opening of a Catholick Church at Copenhagen: Which he would never have done, had he met with any Opposition from the People, or the Nobility of the Kingdom. That Liberty is now loft, not only by reason of the Death of that Prince, who was liged succeeded by his Son, a much greater Enemy to the Catholick Religion, but also because the Catholicks did not behave themselves so prudently, as they oun should have done, in order to maintain themselves ed in in the Enjoyment of the Liberty, which had been or o granted EN-

granted them. They did several Things, which gave Occasion to the *Heretical Bishops*, to desire the *King*, that He would be pleased to revoke that

Liberty.

DOMEST)

The Apostolical Vicar of Hanover (for Instance) undertook to administer the Sacrament of Confirmation with Pomp and Oftentation; and the feve ral Disputations, not only Philosophical, but all Theological, which the Tefuits publickly maintain ed, in the University of Copenhagen, did also contribute to the Lofs of the Liberty, which the Ca tholicks enjoyed in that City. The King being a fraid of Tumults and Infurrections, thought fit to deprive them of it. However, one may plain infer from hence, that there is in that Country fome Disposition to embrace the Catholick Faith because when the Catholicks do any Thing, that displeases the Preachers, they are not persecuted for it, but only forbidden to do the like for the Time to come, without putting in Execution against them the Laws made in the Beginning of the He resy. And though the Baron de Goes represented to Cardinal Carafa, who was then Nuncio at Vi enna, how difficult it would be to obtain from the King of Denmark the Free Exercise of Religion for the Catholicks, yet it appears that Things are now altered; particularly from hence, that You Holiness has lately received a Letter from the Nuncio at Cologne, importing, that by the Means of the Spanish Minister, the Catholick Religion is up on a good Foot in Denmark, and that a Cathelia was publickly buried at Copenhagen, without an Opposition from the Hareticks.

It feems to me that Two Things might be tried in order to propagate Religion in that Kingdom

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The first is, to use all possible Endeavours with the Emperor, that he may be prevailed upon to obtain from the King of Denmark, Liberty of Conscience, even for the Catholicks. But this will be very difficult, not only because the Emperor has now preferred the Prince's of Newburg, to that of Denmark, but because such Concessions, grounded upon PoliticalViews, do generally come to nothing; the whole Fabrick falling to the Ground, as often as the Foundation of the Reason of State happens to be altered. What has been faid of the Emperor, may likewife be faid of the King of Spain, the more, because He has now an Ambaffador in Denmark; and it would be no small Advantage to Religion, if that Prince would earnestly recommend that Affair to his Minister. The Duke John Frederick of Hanover, who is a very good Catholick, might also very much promote this Design; his Sister being Queen of Denmank, that is, Mother of the present King. But in the Year 1670, Father Ifolani, a Capuchin, having applied himself to that Prince, in the Name of the Congregation, he answered, that his Sister was too obstinate in her Herefy, and that therefore all that he could do, would be infignificant. However, he is now allowed to fend a Catholick Refident to Copenhagen, and defigns to make use of a Gentleman of Perugia, who will enjoy the Privilege of keeping some Priests in that City, and having Mass said in

[†] All Advice of this Sort, is now, for ever, in vain: since that Illustrious House is, by the wonderful Interposition of Providence, fix'd upon the Throne of Great-Britain, and become the Head, and Heart, of the whole Protestant Cause. This Author calls our present king's Father, and his order Uncle, the Duke of Zell, Obstinate Hereicks; p. 68. as he doth, in this place, His Father's Sister: which ought to be esteemed by Protestants, a Mark of Honoar fix'd upon them.

his House. The Duke being so nearly related to the King, will have there a more constant Resident, than any other Prince, to the great Advantage of

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the Gatholick Church.

I am of Opinion that, as on one Hand, thefe Means ought not to be wholly laid aside, so, on the other Hand, we must not think that we have fully fatisfied the Obligation we lie under of Preaching and Propagating the Golpel of Christ, if, being contented to recommend this Design to the Potentates of the World, we neglect the most proper Means, appointed by Chrift, and practifed by the Apofiles, and Apoficial Men, in all Ages. The best way therefore, would be to erect some Colleges for the Danish Nation; as it has been practised for other Nations : Experience affuring us, that notwithstanding the greatest Persecutions, the Catholick Faith has been always preferved in these Colleges. And, without doubt, there might be a Method found out, of doing this without any Charge to the Holy See. But, above all Things, a Zealous and Diligent Protector of the Affairs of that Nation, should be appointed at the Court of Rome. Otherwise, that People will be talked of for some Time; and then New Affairs intervening, will make them quite forgotten. a Panish who will enjoy the Priviley of horner

SWEDEN.

IT is much more difficult to introduce the Catholick Faith into Sweden, and to obtain Liberty of Conscience, by reason of the great Opposition, not only from the Preachers, but also from the King himself, the Magistrates, and the Great Men of that Kingdom. However, it is well known, that ever fince

fince the Swedish Nobility began to travel abroad. and to converse with the Catholicks, in France, Germany, and Italy, they are grown very moderate in Point of Religion, having laid afide the Hatred. which they had formerly conceived against us, and fuffering the Foreign Catholicks to live among them. And therefore we must not despair of obtaining in Time some Advantage for the Catholick Religion, if an Affair of so great Moment be managed with Prudence and Dexterity. As for using the Interest of the Catholick Princes, in order to obtain some Indulgence for our Religion, in Sweden; I take it to be not only vain and uteless, but also prejudicial to us. unless it be done with great Caution. We need no other Proof of this, than to remember that the Zeal, Virtue, and Power of Queen Christina, could not move those Hereticks to embrace the Catholick Faith, though that Princess did so Holy and so Glorious an Action, as to part with fo great a Kingdom for the Sake of Religion. King Gustavus her Father, in the Time of Urban VIII. gave some Hopes of turning Catholick; and therefore Father Possevin, a Jefuit, was fent to him: But that Prince, meeting with some Difficulties, which were afterwards overcome by his Daughter, found several Pretences to keep his Religion. The best way therefore would be to build some Colleges for that Nation; and this Method will doubtless have in time the defired Etfeet, especially, if it be pursued with great Diligence and Application. And it feems to me, that this Advantage may be procured without any Charge to the Holy See. If Your Holine's desires the Most Christian King, that he would be pleased to Found a College in Paris for the Swedes and Danes, he will quickly do it. There is another thing, that would E 2 very

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very much contribute to introduce the Catholick Faith into Sweden; I mean, using with great Civility the Swedish Noblemen, who travel into Italy, and come to Rome, and endeavouring by all manner of ways to win their Affection. But what I have faid of Denmark, ought much more to be faid of Sweden. It is absolutely necessary, that this Nation should have a very diligent and careful Protector: and this Office might be conferred upon Father Laurence, a Swede, who lives in Ara Cali, and has all the Qualifications requifite for fuch an Employment, being a Learned, Pious, and Zealous Man, and well acquainted with that Country. No one is so able to point out the most proper Means for the Propagation of the Catholick Faith in Sweden. Without this, 'tis undeniable that this Nation will always be forfaken, and deprived of all manner of Affistance.

The UNITED PROVINCES.

THE United Provinces contain above Three Hundred Priests, most of them Secular, under the Inspection of the Bishop of Castoria, (who has the Title of Apostolical Vicar of Holland,) and of a Priest, who is Apostolical Vicar of Bosleduc. There is now more Probability of Settling the Catholick Faith in that Country, than there was before; for 'tis well known, that our Religion is tolerated there. It suffers sometimes, not only by Persecutions, which are never appeased without Paying large Sums of Money, (whereby the Catholicks grow every day poorer;) but also by Dissensions among the Catholicks themselves, and Disputes among the Missionaries;

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viz. between the Apostolical Vicar, and the Monks, about their Privileges. And though the Quarrels of the fesuits were in some measure suppressed by Alexander VII, and those of the other Regulars seem now to be almost over; yet the Catholick Religion does very much fuffer in that Country upon another Account. Those Provinces are, if I may say so, a publick Forge, which affords all the Arms, wherewith the Church of God is attacked all over the World. They are a Place of Refuge for all Sorts of Apostates. The most pernicious Books against the Catholick Faith, and the Holy See, and all the. Satyrs and Libels against this Court, are printed there. Lastly, the Dutch, partly by their Craft, partly by their TRADE, and other * Diabolical Arts, have undermined the Faith, in the East and West Indies. In short, It is they, who foment Rebellion in England, maintain Herely in all the Northern Countries, and teach the Heathen Princes how to persecute the Catholicks, and extirpate the Faith of Chrift, out of their States. It were therefore necessary, that the Apostolical Nuncio, at the Congress, should use his utmost Endeavours, to get Liberty of Conscience for the Catholicks inferted in the Articles of Peace; and that, if it be possible, no Difference be made between them, and the other

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Subjects:

Why Trade should be reckon'd amongst the Enemies of the Church; and the Diabolical Arts; I can give no other Account, but that Trade is the Riches of the Lait; and such Riebes, as they are apt to look upon, as Their own: Whereas, their proper Business, is, to be poor, and subject. This hath never yet been enough enforced upon the Consciences of Protestant Merchants; who by that means may think it good Doctrine only at Rome. I design, therefore, in a short time, a Treatise entitled, The Malignity of Lay-Riches: Or, The Diabolical, and Anti-Esclesiastical Nature of Trade, and Commerce, demonstrated.

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Subjects of the Republick, in Political and Temporal Matters. To conclude, the Apostolical Vicar abovementioned is extremely vigilant, and takes hold of every Opportunity to promote the Catholick Faith in those Provinces; and many Dutchmen are maintained in our College, and make an admirable Progress both in Good Manners, and the Sciences. One may therefore hope from all these Helps, that our Religion will gain Ground in that Country.

The LOWER GERMANY.

THere is hardly any Care taken of the Conversion of Hereticks, in the Provinces of the Lower Germany, especially in those that border upon the Baltick Sea. Their Condition is the more deplorable; because though the Holy See has sufficiently provided for their Wants, by the Foundation of the Colleges of Fulde, Vienna, Gratz, Dillingen, Olmutz, and Rome, where Young Men are to be educated, in order to go and preach the Gofpel; yet, the Natives of the Heretical Circles are feldom or never admitted into those Calleges, but others born in the Catholick Circles, and Sons of Rich and Confiderable Men, who never perform the Mission in the Provinces just now mentioned, though the Bulls for the Foundation of those Colleges are plainly against it. However, the Capuchins, born in those Provinces, are dispersed in many Places, where they exercise their Mission; and in the States of Brunfwick, the Congregation keeps an Apostolical Vicar, who resides at Hanover, with the Character of a Bishop, and is protected by that Catholick Duke. Upon the Death of the last Vicar, Your Holiness. put in his room, at the Defire of the faid Duke, Don

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Don Nicolas Stenon, a Danish Priest, of an Exemplary Life, who, the converted at Florence, from the Lutheran Sect, to the Catholiek Faith, is a Man of a true Apostolical Spirit; and tis hoped he will be of great Use to the Kingdom of Denmark, and all those Provinces. It is hardly to be doubted, that the Princes of all that Circle are very well affected. towards the Catholick Faith; the more, because they are almost in no Fear of being obliged to reflore the Church-Lands; and that Fear hindered them before, from taking any Refolution about it. But because no body discourses with them about Matters of Religion, and because they are afraid of Popular Infurrections, and want to be supported in their Resolutions, they never bring their Will into Practice. And, to give a remarkable Instance of what I have just now said, I shall put Your Holiness in mind of the Advice lately received from a German Festit, who has been a long Time in Sazony, and particularly at Drefden, where the Ele-For makes his usual Residence. That Fesuit writes. that the Elector is very much inclined to the Catholick Religion; that he prays every Day to a Crucifix; and befeeches him, to shew him which is the True Faith; that he frequently confesses to a Priest. and specifies his Sins; that he eats no Flesh upon Fridays and Saturdays; that he invokes the Name of the Holy Virgin in Danger; that he connives at the Celebration of the Divine Offices in Private Houses; that he has ordered a Catholick Captain, not to let his Soldiers die without the Affistance of a Priest; that he has suffered a Turk, who had been his Slave, to be baptized, and instructed in the Catholick Eaith, the privately, that his Preachers might have no Pretence to make a Noise; that he hass E 4 -

has struck out of the Lutheran Common-Prayer-Book, with his own Hand, the Imprecation against the Pope; that he neither protects, nor will have in his Court, any Apostate; and lastly, that he does many External Acts, which are not only laudable, but also forbidden by the Hereticks; and even that when he affists at their Sermons, he gives no Ear to what they fay, that he may not hear their Invectives against the Catholicks. Upon Occasion of Your Helines's Election, he told one of his Muficians, who is an Italian, that he did often very much wonder, that, fince the Death of Lutber, not one Pope had endeavoured to procure the Reunion of all the Princes of Germany, to the Church of Rome; that fuch a Reunion appeared to him very easy, because the great Aversion, which the Lutherans had to the Pope's Authority, was now over. He added, that if the Pope would permit the Communion in both Kinds, he would return to his Obedience; and that all the other Princes of Germamy would easily follow his Example. This important Advice deserves to be carefully attended to; and it would be very proper to fend to that Elector, under some Pretence, an unknown, learned, and fit Person, who might Discourse with him in Confidence, and enter upon a Treaty; feeing very great Advantages might be expected from the Conversion of that Illustrious Prince.

In the Upper Lufatia belonging to that Elector, (to whom it was mortgaged in the Time of the Rebellion of Bohemia, in the Year 1639, for fending some Troops against the Rebels,) there are many Castles full of Catholicks; but almost without any Spiritual Assistance. There is also at Bautzen, a Chapter, all Catholick; but sew People assist in it:

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And excepting the Fathers of the Society, who go thither fometimes, they see no other Priests. There is also in that Province, a Convent of Ciftercian Monks, and Two Nunneries of the same Order, under the Protection of the Emperor, who in the Year 1669, committed the Visitation of the Monafteries and Chapter to the Archbishop of Prague. That Prelate found them in a very ill Condition, both as to Spiritual and Temporal Matters. He applied himself to the Congregation in 1671, in order to have Six Thousand Crowns given him out of the Salt-Cash, to recover from the Hereticks some Lands belonging to the Chapter above-mentioned. The Miffions of Lusatia, and the Nomination of the Millionary, who should reside at the Elector's Court, might therefore be entrusted with the Fathers of Bohemia, who, besides the Language, have many Persons fit for this Purpose. And because they have inherited a great Estate from the Countess Nerula Kafkiana, for the Conversion of Hereticks, the same Father, who has given the Advice above-mention'd, lays they cannot put it to a better Use. The Nuncios at Vienna and Cologne, should be ordered to watch and take hold of any Opportunity, to enter upon a Treaty with those Princes; and in the mean reat time they should give a very exact Account of the fion Spiritual State of those Provinces, that Things may be managed with Safety, and without any Hesi-Etor, ation: Otherwise the Resolutions about the most Reimportant Affairs are not only put off; but also ding aid afide. nany

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HANSETOWNS

THE most perverse Hereticks of all Germany are those of the Hanse Towns, who foment Herefy every where, and make the Neighbouring Princes afraid of turning Catholicks. The Conversion of those Towns was never thought of, and therefore I judge it very necessary to have a more exact Account of them, than of any other Place, Befides the General Knowledge which Books may afford, in this Case, it would be of Service to have a particular Information about the most Eminent Persons of those Cities, their Factions, Sects, 690. A good Use might be made of their Discord and Divisions for the Benefit of the Catholick Faith. But above all, it is highly necessary to feed the People with Hopes that they shall not be forfaken. We know already that there are about Three Thoufand Catholicks in Hamburg, with few Spiritual Helps, having but one fmall Church Two Miles diflant from the Town. It would be an easy Thing, (as the Nuncio of Cologne faid, in a Letter written in 1670) to obtain, by the Intercession of the Catholick Princes, the Liberty of Building a Church there, for the Use of the Catholick Merchants; which might prove very Beneficial; feeing many Lutherans don't Scruple to hear the Catholick Preachers, because they doubt of the Truth of their own Belief. Cardinal Nitardo will zealoully endeavour to procure such an Advantage.

There are also many Catholicks at Lubeck, who enjoyed heretofore the Exercise of their Religion in private Houses, with the Consent of the Lutherans; and before the Peace of Munster, they had

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Five Canonships, and many Benefices, which are now filled up; and the Catholick Canonships are reduced to Three. They have neglected to recover them; and they say they are not able to bear the Charges of a Law-Suit. The Apostolical Nuncio should be ordered to give a full Account of that Church, and to inform the Congregation whether it be possible to settle some Priests there, for the Assistance of the Catholicks.

What has been faid of the Hanse Towns, may be applied to the Heretical Universities, wherein there are more Divisions, than in any other Places; and if due Care was taken, one might bring over to the Church, not only the most I earned Doctors, but also the greatest Wits of those Universities, to the great Advantage of the Catholick Faith, and

the irrecoverable Ruin of Herely.

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SWITZERLAND.

ry Populous, was formerly Part of Gaul. Julius Cafar brought it under the Power of the Romans; and in Process of Time it became a Part of Germany, and remained in the Possession of the Dukes of Austria, till the Year 1400. Leopold, their last Duke, having been killed in that Year, the Switzers made themselves a Free People. They are divided into Thirteen confederated Cantans, Seven of which are Catholick, Four Heretical, and Two mixed. They have had great Wars among themselves on Account of Religion! Those Wars were occasioned by the Persidious Hiresy of Zuinglius, who was killed in a Battel. Our Religion is very well settled in the Catholick Cantons; but it

is altogether hanished from those that profess Heresy. A small Progress has been made in the Two mixed Cantons, and no where elfe, particularly by the Capuchins of that Country. The Nuncio making his Residence at Lucerne, it would be no difficult Thing to get by his Means an exact Account of the State of the Catholick Religion in Switzerland, and of the Manner how it may be propagated in the Two mixed Cantons; for no Progress can be made in the Heretical ones. In order to remove Herely from that Country bordering upon Italy, it would be very proper to endeavour all manner of Ways to win the Chief Persons of their University at Basil, and of their Academies at Zurich and Laufanne. If some private Conferences were held with them, and if they could be made sensible, that they might renounce their Errors, without falling into great Misery, perhaps their Conversion might be easily effected. Those Men would be followed by many; and others would begin to waver in their Faith. Care should be taken to give fome Employment, or Relief, to those who are already converted; and particularly to the Preachers, that others might be encouraged by it. There is now a Man of Zurich, at Lucerne, who has been brought over to our Religion by the Zeal and Industry of Monsignor Cibo, and is maintained by the Cardinal, his Brother.

The COUNTRY of the GRISONS.

THE Country of the Grisons, which makes Part of the Ancient Rhetia, is in a strict Confederacy with the Switzers, and is composed of Two Parts, viz. The Free, and the Subject. The former consists

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consists of Three Leagues, whose Inhabitants are for the greatest Part involved in the Heresy of Calvin, and Zuinglius.

The First League, called the Grey League, contains Twenty Nine Heretical Parishes, Thirty Two

Catholick, and Three mixed.

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The Second, which goes by the Name of the League of the House of God, contains the City of Coire, which is all Heretical, excepting the Castle, where the Bishop lives with his Chapter. There are also in that Town some other Catholicks, with a School-Master, who has a Yearly Allowance of Seventy Crowns from the Congregation. Besides these, the same League contains Thirty Parishes of Hereticks, Seven of Catholicks, and Nineteen mixed. The County of Peschiano is united and allied to this League: There are in that County about Twelve Hundred Catholicks, who have a good Curate, (who is also the Bishop's Vicar,) and other Priefts, and Clerks, and a Monastery. There are also in the same County about Four Hundred Hereticks with their Preacher, and about a Hundred more in the Castle of Brusio.

The Third League, called the League of the Ten Dritture, or, of the Ten Jurifdictions, has no Catholick Parish in it, but only four mixed, and

Twenty Four Heretical. To do no home of an

Several Capuchins of the Provinces of Brescia and Milan, have been sent into these Three Leagues, and make a very great Progress in their Mission, though the Hereticks endeavour to remove them as far as they can, making the Catholicks believe that they have a Mind to take the Place of their own Priests. Hence it is that the Nuncio, who had brought

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brought them to famillo, where they made a good Progress, was obliged to remove them by an Order from the Congregation, to avoid greater Inconveniences.

The Subject Country belonging to the Grifons, is the Valtelline, together with the Two Earldoms of Bormio, and Chiavenne, all under the Tempo. ral Jurisdiction of the Bishop of Coire. The Val. telline, Famous for the Wars of the French and Spaniards, and Venetians, is a long and fruitful Valley, in which there are very few Hereticks. Befides the Care of the Bishop, and the Priests that affill him, the Mission of the Capuchins does also reach thither. The County of Bormio is a large and plain Country, almost ruin'd by the Wars. There is in it a Collegiate Church confisting of Six Canons and an Archbrieft ! And also, a Church belonging to the lefuits, who labour here with great Success. This whole Territory is in a manner free from Herefy. The County of Chiavenne is fituated at the upper End of the Lake Como; and there are few Hereticks in it. The Bishop of Coire, who is Ordinary of the greatest Part of the Grisons requested the last Year a Yearly Allowance to build a Place at Como, where the Converts might be maintained, till they can get fome Employment; which doubtless would be a great Encouragement the for the Conversion of those Hereticks. The Con-the consulted about that Affair, whilst You was a Carchardinal: The Execution of it was suspended in the ger last Conclave; and the Bishop did not go on with that his Request. leve a Mind to mad the Pate of their own to t

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effect it. For End Ibh Se hai mei THE Schism of the Greeks prevails in Muscowy; and feveral Attempts have been made at feveral Times to procure the Reunion of that Nation with the Church of Rome; but they have always proved ineffectual. Indeed it is very firange, that there should be a greater Difficulty in reuniting those Schismaticks to the Church, than in bringing the Infidels themselves into her Bosom. I shall give feveral Reasons for it: A self with some total

The First is, the strict Correspondence which the Muscovites keep with the Batriarch of Constantinople, and the Schifmaticks of Greece, who being mortal Enemies to the Holy See, and getting the greatest Part of their Subsistence from the Contributions of the Muscovites, and knowing that if they should be reunited to the Church of Rome, those Contributions would be at an End, leave nothing unattempted to bring them off from such a Design.

The Second Reason is, That all the Proposals which have been made hitherto for a Reunion, did only proceed from political Ends; the Czar having a Mind to make himself King of Poland, and offerementing upon that Condition to reunite his Subjects to Con the Church of Rome. But because the Poles hate ald be the Domination of the Musicovites, and are afraid a Carthat the great Power of that Nation might endanting the ger their Liberty, they have always refused to elect with that Prince for their King; and therefore he has quite given over the Thoughts of being reconciled to the Holy See. Besides, the Wars between the of the latter to a Reunion. The

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The Third Reason why that Reunion has met Tha erch with fo many Difficulties, is the not using proper Means to effect it. For, the Holy See having no other Persons, that understood the Greek Rites, and the Customs and Language of the Muscovites, but the Russian Monks of Poland reunited to the Church of Rome, they have been from Time to Time entrusted with that Negotiation. But, whe therit be that the Muscovites suspected those Monks as being their Enemies, or that the latter were a fraid of giving some lealousy to the Poles, by their Intercourse with the Muscovites, tis certain they have managed that Negotiation very flowly, and rather by political Considerations, than with a Design to promote the Good of the Church. Nav. Rome it felf did not express a sufficient Zeal, when a Motion was made from Time to Time for a Reunion. To give a late Instance of it; Some Years ago an Envoy came from Muscovy: He was a Learned Man, and a very good Scotch Catholick, who had been bred in the College of that Nation at Dougs. He offered to fettle a Correspondence between the Court of Rome and that of Muscom; but because he would have the Title of Czar to be given to his King, which has a great Affinity with the Word Cafar, that belongs only to the Emperor, his Request was denied him. Whereupon he left Rome, and returned into Muscovy, to give an Account of his Commission to his Prince, who cauterta fed him to be imprisoned for a long Time. That en at Prince is now dead, and has been succeeded by his Son. Upon that Occasion, we were informed of the fome Particulars, that may very much contribute plea to the Good of the Church, and encourage Your den Holiness to resume the Design of that Reunion ght

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et That Prince was highly displeased with the Patrier arch of Constantinople, who having fent some Bihops into Muscovy, to make a Gathering, it was ound out that they were Spies for the Turks. Whereupon he expelled them from his Dominions, nd forbad his People to have any Correspondence with the Patriarch and the Greeks, subject to the frand Signor. Afterwards, confidering that his lishops could not govern the Church without some preme Authority, he intended to be reunited to ome, and was very much confirmed in that Degn by Pantaleon, who was Director of that Prince Matters of Religion. This Pantaleon had lived the Greek College at Rome; and having got himf Confecrated Archbishop of Gaza by the Schisutical Patriarch, he grew very suspicious to the ingregation, though he had expressed a great Reect for the Church of Rome upon all Occasions, d exhorted the Greeks to be reconciled to it. is a om whence it appears, that it would have been ick. great Service to the Church, to have treated tion m with the utmost Civility, and all possible ence indness: Since he had already cured that People 0714; many Abuses, and put a Stop to many Horrid o be sphemies against the Holy See. Thus it is mawith felt, that we have lost a very fair Opportunity, 2707, left t only of Settling a Correspondence with the ourt of Muscovy; but also of Sending thither an Acbostolical Minister, whom that Prince offered to cautertain in the same Manner, as his Envoy had That y his en at Rome. This would have been very glorious to ed of Holy See; and because the Muscovites were then ibute pleased with the Patriarch of Constantinople, Your dengaged in a War with the Turks, a Treaty ight have been entered upon, to the great Advan-That tage

tage of the Catholick Faith. We were also informed and ed by the same Envoy, that a Caravan of Merchants set our every Year from Musicovy, to go into China through the Asiatick Tartary; by which means we might, with the greatest Convenience all of have sent our Missionaries into that vast Country and so might have had a good Account, which we are never yet had, of all Tartary, and other Parts of antithe Northern-Asia; which has, in effect, been a bandoned, and neglected, for many Ages.

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MATERIAL STATES C Rim Tartary has a King of its own, called Kan who is obliged to serve the Grand Signor in his Wars: He is a Mahometan, and of the Ottoma athor Family. His Subjects are very cruel in War; bu in Time of Peace they don't appear to be so barba rous, nor great Enemies to the Christian Nam St. Dominick defigned to go and Preach the Gosp in that Kingdom; and to that end, began to let h Beard grow; but he was prevented by Death. A sera terwards feveral Polis Monks of his Order fet of amount for that Country, where they did not only fer those poor Slaves, who are kept in great Numbersh the Tartars at Caffa, it being the Commodity, whi they continually fend to Constantinople; but al went through the whole Country, to comfort the other Catholick Slaves with the Administration the Sacraments. That Mission is now quite for ken; whether it be, that the ill Treatment of the Tartars has frighted those Religious; (And indee when Monfignor Pignatelli was Nuncio in Polan he faved the Life of Three Monks, who had be P a taken for Spies, by the King's Interest with there 59ET

er, to whom he was then allied:) Or whether it ere, that no body will undertake such a Mission. in sut it would be necessary to revive it, not only in nich order to affift the Slaves, but because Coffa is a Port try f Armenians: And the safest Way the Missiona-we es could take to go thither, would be from Con-tes of antinople through the Black Sea. If the Domi-icans should refuse to perform that Mission, some ther Order should be entrusted with it: The more, exause in a Town called Forala, not far distant om Caffa, there are still some Remains of the ncient Genoefe Families; viz. Dona, Spinola, Kan infiniani, Grimaldi, and others, who enjoy main his y Privileges, and are very rich; but they have no oma stholick Priests. ; bu

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Jam Gosp JUngary, Transilvania, Walachia, Moldavia, eth Bosnia, Bulgaria, Albania, Dalmatia, and Aleral other Provinces, come under the General et of the of Ulyria; or the Wyricum of the Ancients." les out forth, in the set or t

persh that then of Hun GAR Y.

O begin with that Part of Hungary belonging to the Tunks: The Emperor, by Virtue of a ncession made by Silvester II. to St. Stephen, for First King of that Country, and afterwards arged for King Ladiflaus by Urban II. mainis himself in the Possession of Nominating to Polan Bishopricks, though all the elected Bishops ad be P at the Imperial Court, being contented with ith the Title, without minding their Dioceses. And in-

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indeed, excepting the Archbishop of Strigonia, very zealous Prelate, and the Bishop of Agria who have taken great Pains for the Propagation of the Faith among the Rebellious Heretick and the Turks, they can do but little Good. The Bishoprick of Belgrade is in the Nomination of the Holy See; and the Congregation chuses the Bi thop, to whom they give the Administration of the Church of Sirmium, and, with the Title of Apo stolical Vicar, the Care of the other Churches de prived of Residence, which are situated between the Drave, the Save, the Danube, and the Teiffe as far as Temiswar. The Bishop of Belgrade gav Notice in the Year 1672, that there were in that City Six Hundred Catholicks, and among them ma ny Merchants of Ragusa, who have a Church we furnished with Paraments, and served by Tw Franciscans, to whom they give Meat and Drink as well as to the Bishop, who has no House, no any Revenue. The Holy Congregation gave la Year Five Hundred Pieces of Eight, to contribut to the Rebuilding of that Church, which had bee burned down; and the Ragusians themselves ha leave from the Port to rebuild it, tho' the Maho metan Superstition does not generally permit such

The County of Sirmium, one of the Churche the Administration whereof is committed to the Bishop of Belgrade, contains, besides the Town Twelve Villages or Parishes, and Twenty Or Thousand Six Hundred Catholicks, under the Car of Eight Minor Observantins, and Four Secul Priests, reckoning the Vicar-General. The Emperor has now nominated a Bishop for the Churc of Sirmium; but that Nomination has not be

dmitted by the Congregation. In the other Bihopricks administred by the Bishop of Belgrade, ia s being Apostolical Vicar, there are above Twen-Six Thousand Catholicks, assisted in Spiritual cks shings only by the Monks of the Province of the Monks. Two Years ago, Clement X. provided for ofnia. Two Years ago, Clement X. provided for hat Bishoprick Father Matthew B, a Minor bfervantin, and a Young Man of Sound Morals. he might have done a great deal of Good in those arts, by the Interest and Power of his Brothers: at because he was not of a requisite Age, his Consecration was put off. Father John de Beritena Minor Observantin, is now there, with the itle of Apostolical Vicar. But so great a Church mong the Infidels wants a Pastor; for the Conregation will not fuffer the Bishops, nominated the Emperor, to meddle with the Affairs of that Tw hurch, whilst they do not reside in it. There is rink to in that Part of Hungary, the County of S-**,** no nich contains Sixteen finall Towns, with some e la illages, belonging to Poland. ribut

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And because the Exercise of the Catholick Relion was altogether prohibited in Thirteen of those owns, wholly infected with the Lutheran Here-Monfignor Pignatelli, who was then Nuncio in land, prevailed with King Casimir, to have some finaries fent thither; which was executed: he Fathers of St. Paul, first Hermit, and of the wole Pie, are still there;) and the Preachers were pelled: Which was brought to pass likewise by Affistance of the Archbishop of Strigonia.

I RANSILVANIA.

Here are several Sects in Transilvania; but the principal are the Lutheran, the Calvinifical, and the Arian: There are also a great many Color tholicks; and all of them, both Catholicks at Consthereticks, make a Shew of a Sort of Union, who the new Prince makes his Entry, to which he al ular is obliged to swear. The rest, who are Puritan at the or Sabbatarians, live occultly. In some Place Countries are Schismatical Greeks, most of them Penems sants, who have a Bishop. The whole Proving land contains Seventy two Parishes, pretty well serve pality the Catholicks are under the Care of the Anarch. contains Seventy two Parishes, pretty well serve pair All the Catholicks are under the Care of the Aparchl stolical Vicar, Monsignor Idemokoy, Bishop of Ciefar rana, a very worthy and careful Prelate, up ence whom the Congregation does entirely rely. But a because he does not enjoy a good Health, he desirent to have for his Coadjutor, Father John Cajo also whom he affirms to be an Excellent Religious, a so a Learned Preacher, and who is very well below that Country. There are also two School-Maste and the contract of the country. the one at Sik, and the other at Szmakafa; for one whence it appears that Religion is upon a goodfe Prin that Country. I must not pass over in Silen sever that several Towns of the Lutherans and Calerat nifts, having been destroyed by a great Fire in In ds, filvania, they pretend that the Pope has fent fo im Men to burn them; which makes People very prehensive; and for this very Reason no Cathol ree] Priest can get into Corona, the Capital City ildre that Province. mo

there;) and the WALACHIA.

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Alachia is governed by a Prince, fet over Country by the Grand Signor. He must ways be a Schifmatical Greek, his Subjects be Greeks. They have a Metropolitan, and m Calogers of St. Bafil's Order, dispersed in several Convents, whose Superiors are chosen by the Prince imself. The Schismatical Patriarchs, and particularly that of Jerusalem, made great Gatherings in that Country. There are also at the Prince's Court many Lutherans and Calvinists, most of the many Lutherans and Calvinists, most of the many Catholicks are dispersed through that Prince's pality. They were heretofore governed by the Apurchissist of Sophia, and now by Father Antonio of Casani, his Vicar. They expect with great impaof Otefani, his Vicar. They expect with great impa-up ence Father Stefano Conti, a Minor Observantin, d a very good Man, whom Your Holiness has B less en pleased to appoint for their Successor. There aja alfo in Walachia a Mission of Minor Observans, a w, who are Bulgarians, and have been in a great elow easure ruined by the Tartars. The Vicar above-afte entioned has lately begged of the Holy See some oney to rebuild the Church at Bugoresto, where odd Prince makes his Residence. Many Catholicks silen several Nations slock thither to serve him; eight at Court, or in the Army. The same Vicar Trees, That the Country being ruined by the War, impossible to raise any Charity Money; and he nt fo eches the Congregation to fend him Two or very ree Monks of his own Order, and of good Moathol , and good Learning, that he may instruct those ildren whom the Schismaticks themselves, and City most considerable Persons will send to his School, the great Advantage of the Catholick Religion.

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Moldavia, fo called from a River that ru through it, was taken by Solyman from St phen the Good, who, though a Schismatick, had Catholick Wife. She was an Hungarian, andd no small Service to our Religion. The Cath licks have Nineteen Churches: That of Cofina the only one that has an Income to keep a Prie The others cannot maintain the Missionaries, n only because their Revenues have been seized byt Schifmaticks, but also because the War has reduce the Catholicks to the greatest Misery; and therefor they beg a Yearly Allowance from the Congrega There are now in Moldavia Two Priests that Country, and Three Franciscans, who havi lived there Thirteen Years, defire to return it Italy, as Father Vito Pilutii did, after he had be there Twenty Three Years, to the great Satisfact on of that People, and of the Congregation A new Prefect, and Six other Monks of fame Order, are now going into that Count and 'tis hoped they will do a great Deal of Go when they have learned the Language. Church of Baccovia was the Residence of the shop; but it has been destroyed by the over-so ing of the River. The Prince, though a Schill tick, being well affected towards the Latins, the Means of his Secretary, (who is a Native Caminier, and a good Catholick,) and of Fat Vito, has ordered the Building of a New Chu in a more convenient Place. He was settled e N that Country not long ago by the Grand Signo ign t the Room of another, who was a great Enemy ntage

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the Catholicks; and therefore we may very well hope for great Advantages to the Church. It is an usual Thing to promote to the Bishoprick abovementioned, which was erected by Clement VIII, hole that are recommended to the Holy See by the Kings of Poland, as the prefent King has lately reommended a Dominican to Your Holiness. But ecause that Dominican would probably imitate his Predecessors, who did not reside in that Bishoprick he greatest Part of the Time, the Congregation eligns to fend thither Father Pilutii above-mentined, with the Character of Bishop in Partibus, s they have frequently done, and even lately in le Person of the Archbishop of Marcionopoli, no is now dead. There are in Moldavia Four housand Catholicks. The other Inhabitants are hismatical Greeks, and have a Metropolitan, and ո մ hree Rishops, who, besides the common Errors, d be e guilty of several others. They grant a Divorce isfac Money, and Liberty to marry other Women; gatio ey permit Concubinage, provided a certain Sum Money be paid in Lent-Time; and they fay ount at whoever re-baptizes a Cathelick according to Go eir Rites, obtains the Pard n of his Sins. Nay, wicked Schismatical Prince, whose Name was the efaniza, forced all the Catholicks to be re-baper-flo ed, (many of which returned to the Catholick chifn ith after his Death,) and destroyed many Churtins, es. There are also several Armenians, Lutheative ns, and Tews, in Moldavia. Some Jesuits were f Fat retofore at Fassi, and did a great Deal of Good; Chu the Wars obliged them to leave that Town. ettled e Nuncio of Poland writes, that those Fathers Signo ign to return thither; which would be very Adnemy stageous for the Instruction of the Youth, that es to their Schools. Bos-

the Catholicks; and therefore we may very well noce for great A.A.A. 14.82 to de Church. It is

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Bofnia was formerly Part of Dalmatia, and to gether with it came by Succession to the King of Hungary. Afterwards in the Year 1463, the Turks conquered it under Mahomet II. Capofer. raglio is a very Populous City, without Walls and the Residence of the Basha: A great man People refort thither from all Parts, for the Sak of Trade. There are about a Thousand Catholicks who maintain some Priests at their own Charges The Minor Observantins have Eighteen Convent in that Country, which is the richest Province of St. Francis, but the most relaxed. Those Monk are so bent against the Secular Clergy, for fear of losing the Revenues of the Parishes, with which they maintain their Convents, that all the Order from Rome against their Conduct in this Point would prove infignificant; and those Religion would rather expose the Clergy to the Persecution This Abuse is therefore tolerated to avoid a greater Evil. The Congregation la appointed some Places in Italy for a certain Num ber of those Friars, that they may learn the Scien ces, and then return into Bosinia to teach the No vices; and the King of Spain allows them fem Money out of the Wine-Excise in Naples. Th Bishop, who is a Monk of the same Order, an has lately been at Rome, lives among those Frian But there is no good Correspondence between them These Monks keep up Factions, and Domestic Diffentions, even fo far as to accuse sometimes the Bishop, and sometimes their Companions, befor They the Turkish Judges, who cannot defire a better Of

portunity to get Money from them, and to ruin their Convents. All their Quarrels have been decided by the Congregation; but the Bishop does not appear fatisfied with this Decision, pretending that his Jurisdiction is too much limited. Bishop was made by Clement IX. at the Nomination of the Emperor, as King of Hungary; and yet this Bishoprick is not included in the Ten Bishopricks founded by St. Stephen, the First King. The same Prelate receives a Hundred Reals from the Chamber of Hungary, which, together with what he has from the Parishes and Convents, enable him to live handsomely.

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SANTA SABA.

THE next Country Eastward, is the Dutchy of Santa Saba, a large Province, where there are some Catholicks, confined within the Dioceses of Macascha and Trebigne. Those Dioceses are provided with Pastors, as well as that of Scardona, which receives Two Hundred Crowns from the Congregation; and there are in it some Friars to erve the Parish.

BULGARIA.

N Bulgaria, the Holy Congregation maintains the Archbishop of Sophia (or Sardica) with Frians the Cure of Walachia. The Minor Observanting are the only Clergy of that Country. They are mestic sulgarians, and being but sew, and well discines the slined, they prove better than those of Bosnia. befor shey take Care of the Parishes, and are paid, toter of ether with a Schoolmaster, by the Congregation. por F 2 They

They have also some Places appointed for them in Italy for their Studies. Some Years ago the Cathedral was burned down; and the Monks have so far prevailed with the Turkifb Court, by the Interest of the Catholick Ambassadors, that, with a Prefent of a Thousand Crowns, they have obtained the Liberty of Rebuilding that Church, though the Mahometan Laws do not allow of it. The Mission of those Religious reaches also to the Lower Hungary; and when they have a good Superior, they do a great Deal of Good. There are in Bulgaria many Places inhabited by the Catholicks, and particularly Chiprouaz, a large Tract of Ground, which contains Four Thousand Catholicks, and has a Church in it. The Faithful have had the good Fortune of being allowed to Rebuild it, because that Place is much respected by the Turks, the Publick Revenues of it belonging to the Sultaness Mother pro tempore, who takes Care to protect the Inhabitants, fecuring them from the Infults of the Turks, and procuring them the Enjoyment of several other Privileges.

THRACE.

THE Paulinists, a Sect of Hereticks, who had no Sacraments, and were great Enemies to the Cross, have been converted in this Country by Father Peter Deodato, Archbishop of Sophia, and live in the Bishoprick of Nicopoli. The Congregation maintains here some Priests, besides a Bi-Thop, who being lately dead, has been succeeded by Father Antonio Stefani, a Minor Observantin. The Church of Nicopoli is very Antient, and its Arong

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SERVIA.

THERE are but few Catholicks in Servia, dispersed through the Villages. In the last Visitation they were found to amount to the Number of One Thousand Two Hundred and Sixty. The Catholicks were heretofore more numerous; but many have renounced the Christian Faith to avoid the Tributes and Vexations of the Turks. There are about Eight Parishes in this Country; and and the Priests are maintained by the Congregatithe on. Monfignor Vogdani, a Man of Fourscore Years, is Archbishop of Scopia, the Chief Town of Servia. That Prelate has been very negligent, ıltaand has lately defired Your Holiness to give him pro- leave to refign his Archbishoprick to the Bishop of In-Scutari his Nephew, which has been granted him. Tis to be hoped this Church will be better governed by the Nephew. The Congregation in the Year 1674, put an End to the Disorders, which prevailed in that Diocese, by turning out the Priests, who did not officiate. They also took Care to end thither Altar Ornaments, which were very o the much wanted. y Fa-

Here I cannot forbear observing how great a Behefit the Catholick Religion reaps from the Zeal of the Ragusians in Bosnia, Bulgaria, Servia, and ther. Neighbouring Countries. For among other Privileges granted them by the Grand Signor, to whom they pay a Yearly Tribute, they have many Colonies in those Provinces, and several Churches, wherein Divine Service is publickly performed by

their Chaplains, not only for the Natives, but also for Foreigners. Those Churches are at Belgrade, Ruscik, Silistria, Provato, Adrianople, Sophia, Procupia, and Houipassar, where the Catholicks are not only free from many Tributes and Vexations of the Turks, but also from the Extortions of Schismatical Bishops, countenanced by the Port.

ALBANIA.

A Lbania was formerly a Catholick Kingdom; but after the Death of the Famous Scander-berg, who did so gloriously sway the Scepter, it sell under the Dominion of the Turks: Hence it is that the greatest Part of the Inhabitants have embraced Mahometism. Would to God that this Sed should not continually increase! But alas! whole Towns declare for it. There are now in that Kingdom Two Archbishopricks, and Four Bishopricks, filled up by the Congregation.

The Archbishoprick of Antivari contains Three Hundred Sixty Seven Catholick Families, which make up Two Thousand Two Hundred Seventy Souls. The Archbishop who resides there, is D. Andrew Smaieuich: He has been bred in the ltalian College, and is a Man of great Vertue and Integrity, upon whom the Congregation does en-

tirely rely.

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The Archbishoprick of Durazzo contains about a Thousand and Sixty Catholick Families, which make Thirteen Thousand Six Hundred and Fifty Souls. D. Gerard Galata is the Archbishop: We have had no edifying News about him; he is grown very Violent and Interested.

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The Bishoprick of Alesso is divided into Upper and Lower, that is, into the Mountainous Parr, and the Plain. There are in it Nine Hundred Catholick Families, which make up Seven Thousand Souls. We have had fad News about the Bishop, who is D. George Uladigni, viz. That he is an Interested Man; that he takes no Care to have the Christian Doctrine taught; and that he has frequently exasperated the Turks, having built a strong House in St. Nicolas's Parish, which they have lately burned.

The Bishoprick of Pullati contains Five Hundred and Eighty Catholick Families, which make up Four Thousand and Fifty Persons. The Bishop has been a Prisoner these many Years in the Castle of St. Angelo, because he was a Turbulent Man, and because his Faith was doubted of. The Congregation allows him Ten Crowns a Month for his Diet; and the Administration of his Bishoprick has been committed to the Bishop of Sappe.

There are in the Bishoprick of Seutari Two Thousand One Hundred and Sixty Four Catholick Families, making in all Twenty Thousand Two Hundred and Sixty People. The last Bishop was D. Peter Vogdani, Nephew to the Archbishop of Scopia above-mentioned: He has been promoted to the Archbishoprick of Scopia, and D. Dominick Bubick has succeeded him.

The Bishoprick of Sappe contains a Thousand Seventy Five Catholick Families, and Nine Thousand Two Hundred and Thirty Souls. The Bishop D. Stefano Gaspari, who has been bred in the Italian College, was visited in Albania, in the Year 1671.

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Besides these Bishops, the Congregation has appointed many Secular Priests in the Parishes, with the Title of Missionaries, and a yearly Allowance, The Congregation has also set up a Mission of Reformed, to the Number of Twelve Priests, difperfed through the Villages, to administer the Sacraments to those poor Souls. Besides the Missions just now mentioned, which depend upon the Congregation, there are in Albania Three Convents of Minor Observantins, under a Provincial. And in order to mend many Faults of the Missionaries and Bishops of that Country, D. Stefano Gaspari above-mentioned was fent thither in the Quality of Visitor, in the Year 1671; and then he was made Bishop of Sappe. Many Churches were provided with Paraments; and the Bishops cenfured those Missionaries, who were loose and negligent. Moreover, to prevent the Ignorance of the Sacraments in that Country, a College was founded by the Congregation at Fermo, where the Albanians study Grammar, and Cases of Conscience, and then are fent Home. There is such another College at Loreto, under the Direction of the lefuits.

CIMARRA.

THIS Province Borders upon Albania. The Inhabitants are Grecians, reunited to the Latin Church; and because they live in the Mountains, they are little asraid of the Turks. The Congregation keeps there the Bishop of Massachia, and gives him a yearly Allowance. That Prelate desires to be dismissed, by Reason of his Indispositions. There

There is also in that Country a School-Master, maintained by the Congregation.

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OCRIDA.

There is in this Country a Patriarch, or Greek Archbishop, called the Archbishop of Justiniana. He was a Schismatick, and turned Catholick with many of his People. In the Time of Alexander VII. he came to Rome, where he was kindly received by his Holiness. A Latin Archbishop did also reside in Ocrida; but because there are sew Catholicks of the Latin Rite in that Country, the Administration of that Archbishoprick was committed to the Archbishop of Scopia; as being nearer.

DALMATIA.

Malmatia and Croatia are under the Dominion of feveral Princes: The In-land Country belongs to the Turks, the Maritime to the Republick of Venice, and the Northern to the Emperor. In the Two last there are Bishops: Some of their Dioceses reach as far as the Turkish Dominions; and the new Bishop of Nona desires to have some Missionaries sent to him, for the good of those poor Christians who are under the Turkish Yoke. Congregation maintains a Secular Priest at Cuttaro. for the Instruction of the Servians of the Greek Rite, and another for the Morlachians in the Diocese of Spalatro. Before the Wars of the Venetians, there were three Hospices, (a Sort of Hopital for Monks) of Reformed Missionaries at Pelastro, Lustriza, and Le Rose, which proved very F 5

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beneficial to those Christians; but they have been quite forfaken, and all the Goods carried to the Hospice of Cuttaro. After the Peace, the Missionaries did never return thither. Thus that Part of Dalmatia subject to the Turks, is in a sad Condition, there being but one Priest at Perasto, who administers the Sacraments but seldom every Year. Wherefore, not to leave those Christians without Spiritual Comforts, it would be very proper to fet up again that Mission; and to that End, the Archbishop of Antivari, who was heretofore Abbot of Perasto, might be consulted, in order to get some Information from him. Monfignor Royas, Bishop of Fina or Finis, (called Chinin in the Sclavonian Language) who has been nominated to that Bishoprick by the Emperor, as King of Hungary, is lately arrived at Rome, and has given a full Account of his Diocese, which reaches as far as Sebemico. He fays, there are in it above Eight Thoufand Catholicks, governed in Spiritual Things only by Four or Five Minor Observantins of the Convent of Visouar, fituated in the Diocese of Scardo na. That Prelate has made his Application to Your Holiness, for some necessary Supplies to take Care of tho Souls; and they have been granted to him.

GREECE.

GREECE is divided into Four Provinces, via Macedonia, Epirus, Achaia, and Morea Though the greatest Part of Romania might be called Greece, as likewise the Isles of the Archipe lago. All the Christians of Greece are Greek Schiffmaticks; and there is no Essential Difference among them

them. 'Tis true, that under the Turkish Yoke' Christianity has lost its Ground, the Towns have been depopulated, and Churches utterly destroyed; that the Turks are much more numerous in Greece than the Greeks. As for the Catholicks, their Number is extremely small, and they have no Spiritual Comfort; for the Missionaries, who have been fent into that Country at feveral Times, were never able to get a Footing in it. However, those few Catholicks receive some Assistance from the Conventuals of Corfu, and the French Capuchins, who are in the Archipelago. 'Tis very frange that so many Greeks, educated in the Greek College at Rome, should not contribute in the least to bring the Schismaticks into the Bosom of Holy Mother Church. On the contrary, many turn schismaticks again, and become more violent Enemies to the Catholicks, after they have learned our kiences, and are acquainted with our Imperfections. To give an Instance of it; Paionotto, a chismatical Bishop, (and heretofore the Grand Visier's Interpreter,) who was educated in our Greek College, has proved the greatest Persecutor of the Catholicks, and contrived falle Writings to deprive them of the Holy Sepulchre. In short, all the Levant, as it appears from the Letters that ome from thence, defires that this College should be suppressed. It were therefore to be withed, that Your Holiness would get it visited, in order to find out, (if it be possible,) what may be the Cause of such Disappointments. Nor would it be amis to confult the Greek Archbishop, who resides here for Ordinations: He might give good Information, as: knowing the College and the Nation, though he is not very well beloved by the Fathers of that College. AROHI

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THE ARCHIPEL AGO contains many Iflands; but I shall only mention those, wherein there are Catholicks, Latin Bishops, and Missionaries, according to the Account, which has been given of them by the Bishop of Castello in the last Visitation.

NAXIA is the Metropolis, where the Latin Archbishop resides with his Chapter and Clergy. There are in that Island many Convents of Regulars, viz. of Capuchins, Minor Observantins, and Jesuits, besides several Fraternities of Lay People and Divine Service is publickly performed there We have received sad News about the present Archbishop, who has been frequently censured by the Congregation; and the People of Naxia, the Jesuits, and the Capuchins, have made heavy Complaints against him.

PAROS is a Church united to Nazia; and there are few Catholicks in it. A Missionary maintained by the Congregation, performs the Part of a Chaplain at St. George's of Augusta.

SCIRO contains about Four Thousand Catholicks. The present Bishop is Monsignor Guave who has been prosecuted in the Congregation these many Years for some Offences; and though the are not sufficiently proved to deprive him of his Bishoprick, yet they have moved the Congregation to fend into that Island D. Tomaso Badetto, in the Quality of Apostolical Vicar, who was former

ly bred in the College of Rome. There is a Chapter, and a Clergy, in Sciro, and but one Parith, which is the Cathedral. There are also Capuchins, and Nuns of the Third Order of St. Francis, and of the Third Order of St. Dominick, who do not live in Cloysters', and are under the Direction of the faid Capuchins. The Congregation has ordered the New Visitor of the Archipelago to proceed against some scandalous Priests.

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TINE, or TENO, is an Island of Forty Miles in Compass, belonging to the Republick of Venice. It contains a City and Twenty Eight Villages, inhabited by Eight Thousand Latins, and Four Thousand Greeks. There is a Latin Bishop in that Island. The present Bishop is Monsignor Veniero, a Noble Venetian, and an Excellent Prelate, to whom the Greeks, being most of them reunited, are also subject in Spiritualibus. The Latin Clergy confist of Six Canons, and Twenty four Priests, against whom no Complaints have been made to the Congregation, by reason of the good Government of the Bithop; and therefore that Prelate deserves great Praises and Rewards.

MICONE is divided from Tine by a narrow Chanel. Though there are few Catholicks in that Island; vet a Parish Priest has been settled in it by the Bishop of Tine just now mentioned. That Priest is a Man of Sound Morals, and has done a great deal of Good to his Church.

ANDROS is an Island of a Hundred and five etto, in Miles in Compass, and lies near Negropont. There ormer are few Catholicks in it. D. Ignatio Rofa, former-

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ly educated in the Greek College of Rome, was elected Bishop of Andres last Year by the Congregation; but as soon as he arrived there, he began to complain that he could not live upon a Yearly Allowance of Sixty Crowns given him by the Congregation; and therefore the Visitor's Account of that Island is expected, that this Bishop may be better provided; the more, because we have lately heard, that he has been made a Slave by the Confairs of Barbary, and redeemed for a great Sum of Money.

SANTERINE is Thirty six Miles in Circuit: It has a Bishop and a Chapter. Besides the Cathedral, there are Four other Parishes. The Number of the Latins does not amount to a Thousand; but there are Ten Thousand Greeks, pretty well affected towards the Catholick Religion, and the Richest are reunited. There is also a Church belonging to the Jesuits, and a Monastery of the Order of St. Catharine of Siena. The Cathedral has been very much damaged by an Earthquake; and therefore they have often desired some Assistance, in order to repair it.

SIFANTO is an Island of Thirty Miles. There are in it Four Latin Churches, but few Catholicks; and therefore the Spiritual Administration of that Island was given to the Bishop of Milo, who did sometimes Reside in it: But because he took no great Care of it, that Administration was given last Year to D. Francisco Santavi.

ZEA and TBRMIA are Two small Islands, which make Part of the Diocese of Sifanto. The Number

Number of the Catholicks is very inconsiderable. The Congregation keeps there a Missionary, with a Promise of a Yearly Allowance of Thirty Ducats. Besides, that Church has got a Legacy for Two Masses to be said every Week; and the Bishop of Tine is intrusted with the Management of that Legacy.

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In MILO, or MELOS, there are not many Catholicks; but that Island is very much frequented by Foreigners. There is a Bishop and a Chapter, with a Convent of Capuchins. The Congregation has received bad News about that Bishop, and they often put him in Mind of his Duty.

In ARGENTIERA, subject to the Bishop just now mentioned, there is a Parish Priest, who has the Title of Missionary, and is maintained by the Congregation. He was lately turned out, because he did little Good.

SCIO, or CHIO, is one of the best Islands of the Archipelego, and a Hundred and Twenty Miles in Compass. It has Seventy Two small Towns, and a great City of the same Name, containing Twenty Thousand Inhabitants, viz. Five Thousand Latins, Nine Thousand Five Hundred Greeks, Five Thousand Turks, and Five Hundred Greeks, besides Foreigners, who Trade there; but the Latins are the most considerable. The present Bishop being a Man of Fourscore Years, and very insirm, the Congregation thought sit to give him a Coadjutor, with whom he cannot agree: He is not able to perform the Ecclesiastical Functions, and

and will not suffer the Coadjutor to do it for him. The Clergy of this Bishoprick, in which there is no Chapter, nor any Dignity, consist only of Priests; but there are several Convents of Reformed, and of Dominicans, Capuchins, and Fesuits, who do a great deal of Good. The Dominicans have under their Direction some Nuns, who live at Home: They belong to the best Families, and lead an Exemplary Life. The Greek Metropolitan does also Reside in this Island, and keeps a good Corre-

spondence with the Latins.

Great Diforders continually arife in those Islands: which is the Reason why the Congregation sends thither a Visitor every Ten Years; and to that end Cardinal Giustiniani left to the Congregation a Legacy of Fifty Ducats a Year. Accordingly the Bishop of Hierapoli, now Bishop of the City of Castello, went thither Ten Years ago, and his Vifitation proved very Beneficial to all those This present Year, the Bishop of Tine, above-mentioned, has been deputed thither upon the same Account; and the Congregation has fent him an exact Memorial of what he is to do for the Good of those Catholicks, that he may give a full Relation of all the Diforders, and point out the Remedies, which ought to be applied to them.

CANDIA, is the last Island that remains to be mentioned. It is exposed to the Tyranny of the Turks and Schismaticks; and therefore some Missionaries should be sent thither, to preserve those few Catholicks that are in it. The Holy Congregation received at the End of the Year of Candia, importing, that upon the Surrender of ith

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he City of that Name, all the Catholicks went away with the Venetian General, having a Promife hat they should be maintained elsewhere; and hat when they came to Zante, they were deprived of all forts of Provisions, and forced to return into Candia, and to be Tributaries to the Turk. He idded. That there was no Latin Church, nor any Latin Priest in that Island; and humbly begged of he Congregation, in the Name of all the Cathoicks, that the Guardian of Ferusalem should be orlered to fend thither Two Religious, in the Qualiy of Missionaries. He further said, That the Caholicks would take Care to provide them with Meat and Drink, Cloaths, Lodging, and all other Necessaries; and that they were more desirous to ave Two Monks of that Order, than any others, scause the Turks allow them a greater Liberty, nd the Catholicks have an extraordinary Veneraon for them. Whereupon this Affair being prooled to the Congregation, in the Prefence of Your oliness, the necessary Orders were given to Carinal Barberini, who has fent into Candia Two Minor Observantins from Rome.

ROMANTA.

chine, as by the hourid Malice of Pegitte, a Conftantinople, (the usual Residence of the Grand Signor,) contains a vast Multitude of cople of all Nations and Religions. The Numome of the Latins does not amount to a Thousand: ferve lost of them are Merchants, and live at Galata, Holy Pera; and the Publick Ministers of the Chri-Year ian Princes make their Abode among them. The arive longregation keeps a Bishop at Constantinople, er of the the Title of Vicar Patriarchal. The last was

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Monfignor Ridolfi, of the March of Ancona, (a Minor Conventual,) who, by Reason of his Indispolitions, having obtained Leave to return into !taly, died before the Arrival of his Successor, Father Gasparini of the Province of Fano, heretofore Provincial in that Convent, and a Person well qualified for fuch a Ministry, as we are informed by Father Lauria. He is already fet out for his Residence. There are many Churches at Constantinople; and the Republick of Venice obtained fome Years ago the Liberty of Rebuilding St. Francas's Church, which had been burned down ever fince the Year 1629, and is now in a good Condi tion. The Vicar Patriarchal above-mentioned performs the Episcopal Functions at Constantinople and has the Direction of the Monks, who Administer the Sacraments to the Latins, and the Slaves Nothing else is permitted, by Reason of the Turkish Tyranny, or the Obstinacy of the Greeks whose Patriarchate is become Venal; and the Grand Signor chuses and turns out the Patriarch of Constantinople, whenever he pleases. In short those Greeks undergo a dreadful Slavery, ever find they separated from the Church of Rome, through the Schism occasioned, not so much by the Do Etrine, as by the horrid Malice of Photius, who brought in that great Diffension between the Wa ftern and Baftern Churches. And though the Re union was established in the Council of Florence yet it was not maintained, through the Malice and Obstinacy of the Greeks. Besides, the Turks them felves will always prevent it. lan Pringge male hear Abode smong them. The

ougregation keeps a billion at Confianticable,

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POLAND.

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LI Aving discoursed of those Catholicks, who live in the States of Heretical Princes, and under he Dominion of Infidels, I proceed to give an Acount of those Infidels and Hereticks, who live in the States of Catholick Princes: And in the First Place of those, who are allowed to have a free Exercise of their Religion. I shall say nothing of the fews, who are but too much tolerated in the greatest Part of Christendom.

There is in POLAND a great Number of Greeks of the Ruffian Rite, confisting of those who are reunited to the Church of Rome, and of those who are Schismaticks; and all of them have their Bishops. The former were reconciled to the Holy See in the Time of Pope Clement VIII, and are under the Spiritual Government of the Metropolian of Kiovia, the Archbishop of Ploscow, and the Bishops of Chelm, Presmilia, and -----. They have several Convents of Monks of St. Basil, who not contented to preserve the Reunion, promote it as much as they can. Thirty Parishes were reconciled to the Holy Catholick Church Two Years ago, and another lately in the Palatinate of Novogrod. The Curate of this last Parish, (which is very remarkable,) and Three Thousand People are turned Catholicks; and in another Parish, after the Death of the Schismatical Curate, they have received a new one fent by the Metropolitan. Nay, at this present Time we are informed, that the Russian Schismatical Bishop of Leopol has professed P of the Catholick Faith; and therefore one may rea-

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fonably expect a new Progress every Day. The Holy See supports those reunited Russians, having appointed some Places for their Monks in the Pope's Colleges that are in Poland, and in the Greek College at Rome, where they have also the Church and Hospice of St. Sergius and St. Bavus, and a Yearly Legacy, which the Congregation pays them out of the Estate left by Cardinal St. Onofrio. The Congregation does also allow Two Hundred Ducats a Year to the Metropolitan, and sometimes an extraordinary Affistance to the Bishops, especially when they are in Danger of being oppressed by the Schismaticks, as they were some Years ago upon Two Occasions, when the Cossacks taking Advantage of the deplorable Condition the Kingdom of Poland was in, fet up feveral Pretenfions extremely prejudicial to the Reunion. But Cardinal Vidoni, Cardinal Marefcotti, and Monfignor Pignatelli, being Nuncios in that Country, overcame the Difficulties, which feemed to be insuperable, with the Instructions, Briefs, and Money fent to them from hence; infomuch that the Schifmaticks could not fucceed in any of their Pretensions. And the Firmness of the King, and Republick, did plainly appear by their refusing to confent to the Pacta, called adjacentia, notwithstanding the War, and the imminent Danger the Kingdom was in.

From what has been faid, it appears, 1. That has when the Congregation does feriously profecute any Business, as they did upon that Occasion, it quickly succeeds with God's Assistance, and the Attempts of the Adversaries come to nothing. 2 tell tappears from thence, how necessary it is that a Nuncio should have before his Departure very ample

ple Instructions about all the Affairs, wherein the The Congregation is concerned in the Country that he country that he goes to; and especially that Your Holiness should have a watchful Eye upon and every Thing. I have given such Instructions in my tear-out rence, and shall continue to do so for the Time to The to With the Help of those Russians, one The come. 3. With the Help of those Russians, one Dunight have an Inlet from Poland into Muscovy, might have an Inlet from Poland into Muscovy, as an officially now when Peace and Trade flourish and pecially mong those Two Nations. If God would be pleaded by ed to enlighten the Muscovites, Schism would be impressed by that Means, not only in the North, and also in the East, because the Patriarch of Contains shink he receives from Muscovy for his Maintenance, and which are brought to him by the Bignor hops, whom he sends thither, not only for that over-furpose, but also to keep up the Schism. Purpose, but also to keep up the Schism. Supe-

There is also in Poland a whole Nation of Armenians, and most of them live in Leopol. They re Catholicks in the adjacent Parts, (their Rite ing approved,) and depend upon the Armenian schbishop of Leopol, who came to Rome some ears ago, having formerly embraced the Cathok Religion in the Time of Pope Urban VIII. King- he Congregation allows him Thirty Ducats eve-Year. He is a very Inconstant and Voluptuous That lan; and therefore to secure him and his Natiute and the Congregation made him Consecrate in one, it one, before his Departure, a Coadjutor, with the Title of Bishop of Epiphania, who has been educted in the College of this City, and is a Man of that a bod Morals. This was the more necessary, because the ry am-

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the Schismatical Patriatch of Armenia had alread dy sent to Leopol one Vartanoivez, a Schismatica Bishop, to have him made Coadjutor by the Peo ple, in the Absence of the Archbishop; and Mon figner Pignatelli took no finall Pains to get him ex pelled from the Kingdom. That Man is now in Rome, where he professes the Catholick Religion and the Congregation keeps him in Santa Maril Egiziaca with an Allowance of Six Crowns a Month but does not trust him. In order to preserve the Re union of those Armenians, the Congregation has founded a College at Leopol under the Direction of the Clerks Regular, to whom it allows Six Hundred Crowns a Year, besides other Allowances for some Priests bred in that College, who serve the Armenian Parishes. Father Clement Galano, Theatin, did very much contribute to the Reunion of those Armenians, by his great Labour and Inde fatigable Industry: He visited those Churches, corrected Abuses and Errors, and introduced the Catholick Dostrine among that People. We have late ly received bad News from the Nuncio, about Father Pidon a Frenchman, who is now Rector of that College, and at the same time Superior of the The Nunciosays, that Father Pidon takes no Care of the College, that he lets Lodgings to Foreigners every Day, and allows too great a Liberty to the Scholars: He adds, That the Archbishop lives a more scandalous Life, than ever he did. Whereupon Your Holiness has ordered the Nuncio to visit that College, and to take Care that the Coadjutor be put in Possession of the Archbishoprick, when the Archbishop dies: Your Holiness has also sent him a Brief for the King, that he may be affisted by that Prince. Besides rea

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Besides the College of Leopol, there are Two ther Colleges sounded in Boland by Gregory XIII; me at Valua, under the Direction of the Jesuits, for Iwenty Russian and Mussian Scholars; and the Apostolical Chamber pays them a Hundred and Fisten Ducats a Month out of the Revenues of the Datary. The other is at B———, likewise under the Government of the Jesuits, who have a Monthly Allowance of about a Hundred Ducats. It would not be amiss, to order the Nuncio to get these Colleges visited; for we are informed they are ill governed by those Fathers, and that the Statutes are not observed.

Besides the Schism of the Greeks, and the Errors of the Armenians, Poland is infected with the Hersies of the Calvinists, Anabaptists, and Lutherans. As for the Arians, they have been banished long ago by a General Diet. The Congregation has no other Mission for the Hereticks just now mentioned, but one of the Fathers of St. Paul sirst Hermit: However, there are many other Missions of lessits. It were to be wished some Missions were settled at Dantzick, and in all Prussa, because Heresy prevails more in that Province, than in any Part of Poland.

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Ann Recovery of the Bilhoprick.

Livonia, fituated upon the Baltick Sea, was converted from Idolatry to the Christian Faith by the Knights of the Order of Livonia; but the Inhabitants are now infected with the Lutheran Herefy. They are partly subject to the King of Sweden, and partly to the King of Poland.

There

There has been for a long time a great Contes the for the Recovery of the Bishoprick of Pilten, situaditi ated between Livonia and Curland. It has the apo Temporal Jurisdiction of Seven Walled Towns, and a good Port upon the Baltick Sea; and its Revenue amounts to about Forty Thousand Florins a Year The Inhabitants are Rich in Time of Peace, and enjoy in Poland the same Privileges as the Polen That Bishoprick was possessed by the Hereticks, to whom it was mortgaged for the Sum of Thirty Thousand Dollars, by George Westphalus Bishop of that Church, who turned Apostate, having gota Wife, and embraced the Lutheran Herefy. Where upon Pope Urban gave the Administration of that Church to the Bishop of Vilna, who, by reason of his Old Age, refigned his own Bishoprick to the Pope, and befought his Holiness to confer that of Pilten upon Father James Gortec, a Dominican who would willingly have spent his Estate for the Recovery of that Bishoprick; but because the Bishop of Vilna died, this Affair was laid aside.

In the Year 1665, Duke Michael Radzivil, in order to promote fuch a Pious Work, and out of a Desire that the said Father should be raised, of fered to make an Affignment of Part of his Estate for the Recovery of the Bishoprick. The Nuncio of Poland was ordered to enquire about that Affignment, and whether it concerned all the Succesfors to the Bishoprick. He answered, that the A. fignment confifted of Church-Lands in the Diocele of Vilna, and in the Gift of Duke Radzinil; and that it was only designed for the said Father, and not for the Church: Thus that Affignment came to nothing. Afterwards the Archdeacon of Plof-lette cow offered to lay out Thirty Thousand Dollars for an t

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ef the actual Recovery of the Bishoprick, upon Contu dition that he should be invested with it. Whereapon a Letter was written to the Nuncio, whereby he was ordered to give a full Account of the Matter. The Nuncio answered, that the said Bihoprick, during the Wars with the Muscovites, and had been fold to the King of Denmark for Thirty Thousand Dollars by the first Bishop, who hid the Temporal and Spiritual Jurisdiction of it; that it was afterwards recovered by Stephen King of Paand, (as being Part of Linonia belonging to him,) with the Money lent him by the Marcgrave of Anbach, of the House of Brandenburg: That the aid King gave it to the faid Marcgrave, and his Wife, vita durante, reserving to himself the Lierty of Redeeming it; and that the faid Princefs, laving lost her Husband, yielded it, with the King's Confent, to a Nobleman of that Country, named Herman Maidel. The faid Nuncio added, that Bihe Successor to that Bishoprick being in a declining age, the Duke of Curland used his utmost Endea-, in ours to make it fall into his Hands, by paying the at of hirty Thousand Dollars. But because the Nobity of that Country could not endure to be Subofto that Duke, the Nuncio prevailed with the State uncio t Aflim, that if that Bishoprick should come into the
accellands of Heretical Princes, it would be impossible to e A cover it for the Time to come. Since this Informatilocele in from the Nuncio, it does not appear from our
and lecords, that any Thing else has been done about
and lat Affair. Wherefore the whole Matter being
came aid before Your Holiness, You ordered that new came aid before Your Holine's, 100 ordered.

Plofetters should be written, to know what Conditions for a that Bishoprick was in, and which Way it might

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might be recovered. Accordingly several Writings and Relations have been fent hither by the prefent Nuncio, the Substance whereof is as follows, viz. That the Right of the Church is still kept up by the King and Republick, who have admitted feveral Protestations of the Bishop of Samogitia, the present Administrator of the said Bishoprick; That there are however many Difficulties to recover it, because it is now possessed partly by the Duke of Curland, partly by the Heirs of Maidel, and their Mother-in-Law, as being usufructuary, and partly by some Noblemen of that Country; and that the whole Jurisdiction remains in the Hands of the Duke, whereby the Catholicks are very much oppressed. The first Difficulty consists in getting the Thirty Thousand Dollars; several Ways of doing it having been tried in vain. The fecond Difficult proceeds from the Opposition of the Duke of Cur. land, who will never part with that Jurisdiction and being supported by the Affinity which he has lately contracted with the Elector of Brandenburg, he will leave nothing unattempted to maintain him self in Possession of it: Besides, his Pretension does not appear altogether groundless. Thirdly This Affair will meet with no less Opposition from the Heirs of Maidel, and the other Noblemen who are possessed of several considerable Places and the Recovery will be the more difficult, no only because several Parts of the Bishoprick haw been in Length of Time conveyed to many Persons and are become their Patrimony, but because in Transaction between the Kings of Poland and Den mark, it was stipulated, that the Possessors should be kept in their Possessions. It were to be wished we might have a full Account of the Merits of the Caule

Cause, which cannot be had without the Consent of the Republick. Lastly, the Nuncio concludes in the following Manner; viz. That as he takes all possible Care to prevent any further Damage, he will also upon all Occasions endeavour to affist those Catholicks in the Recovery of the faid Bishoprick, and keep them from being molested.

We have lately received a Letter from the King, wherein he declares that he will heartily procure the faid Recovery, if the Court of Rome can af-

ford him any Affistance towards it.

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CURLAND.

THIS Dutchy, situated upon the Baltick Sea, is infected with the Lutheran Heresy. 'Tis true, the Duke is bound, by Virtue of some Conventions with the King of Poland, to allow full Liberty of Conscience to the Catholicks in all his Dominions: and he cannot exclude them from Publick Offices, nor hinder them from having Chapels and Priests for themselves and their Families. But this has not been carefully observed by the Duke, who flumes the Spiritual Jurisdiction; and the Catholicks are not free from some other Grievances. There are only Four Churches in Curland; one at Mittaw, (the usual Residence of the Duke,) served by the Jesuits; the Second at Goldingen. The Duke is obliged to maintain, and repair those Two Churches, and to pay the Curates every Year. The Third is in the Hereditary Lands of some Noble-Thoule men, who are all Catholicks, as well as their Teof the horsein the Fourth in a Mannor of M. Berg. who has given it to the lefuits, against the Duke's Caule Will, Will, and besides has presented them with a House in the Town of Bautsk, that they might have a College there.

GERMANY.

THE Herefies of Calvin and Luther are publickly professed in many Provinces of Germamy governed by Catholick Princes; which is the Reason why the above-mentioned Colleges of Fulde. Vienna , Gratz, Dillingen , Olmutz , and Rome, have been founded. The Capuchins of those German Provinces are also Missionaries there: Pesides. (as I have already faid,) the Congregation keeps an Apostolical Vicar at Hanover, the Duke being a Catholick; but all his Subjects are Hereticks. He dares not use his utmost Endeavours to make them Catholicks, for Fear of his Brothers; one of which is Duke of Zell, and the other is in Possession of the Bishoprick of Osnabrug; BOTH obstinate Hreticks: And because he has no Male Issue Here I beg Leave of Your Holiness, to put You in Mind of the first Beginning of Herefy in Germamy, that You may from thence judge which Way it may be destroyed.

Europe was almost free from Hereticks in the Beginning of the last Century; and excepting some the Remains of the Ancient Waldenjes, and some Followers of John Hus, who was condemned to be the burnt in the Council of Constance, there were only some Countries infected with the Greek Schism, mad viz. Muscovy, and some Parts of Poland, and the post ad acent Kingdoms, when Martin Luther set up And for a Reformer. That pernicious Heresiarch, (be-Arr

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ing protected by the Elector of Saxony,) under Pretencer of attacking the Indulgences published by Leo X: gave Birth in Germany to his Diabolical Sect, which was immediately condemned by the Pope's Bull, and the Emperor's Decree. Such a pernicious Example moved Ulric Zuinglius, in Switzerland, to do the fame; and being a Curate at Zurich, where he was born, he undertook to propagate the Dostrine of Luther: But soon after he became the Head of a particular Sect, and divided the Republick of Switzerland, as the other had divided the Empire of Germany, though the Landgrave of Helle brought them together to make them agree. Afterwards the Hereticks of the North increased, with such a Variety of Opinions, that many don't know at this present Time what they are to believe. They were divided into Lutherans, Semi-Lutherans, and Anti-Lutherans, with many Subdivisions. They called themselves Protestants, from the Protestation which they made at Spire against the Emperor's Decree, appealing from it to the future Council; and their Heads were, the Electors of Saxony and Brandenburg, Way. the Dukes of Brunswick-Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, with Fourteen Imperial Cities. Afterwards in the Diet he Be- of Augsburg, they presented to Charles the Vth some their Confession, which was from thence called the Folthe Confession of Augsburg: They were joined by
to be the Elector of Mentz, the Elector Palatin, the
Ge onCount of Mansfeld, and other Imperial Cities, and
chism made the Smalcaldick League, particularly in Opnd the position to the Meeting of the Council of Trent.
The type And though that League was overcome by the , (be-Arms of the Emperor, yet it occasioned the Inte-1119

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rim, which proved so prejudicial to the Catholick Religion. From the same pernicious Seed sprung also the Heresy of Calvin, a Native of Picardy, who spread it first at Basil, and then at Geneva; from whence it diffused it self into the North, and began to infect the Kingdom of France, proving much worse than the Lutheran.

BOHEMIA.

THE Congregation has a greater Authority in Bohemia, because after Ferdinand the IId had recovered that Kingdom from the Elector Palatin, by whom it had been invaded, the Holy See sounded there Two Bishopricks out of the Revenues of the Excise upon Salt, assigned by the Emperor to make Amends for the Church-Lands usurped by the Hereticks. Two other Bishopricks are to be sounded out of the same Revenues. They are Suffragans of the Archbishop of Prague, who has the Administration of those Revenues, and gives an Account of them every Year to the Congregation,

Herefy gets Footing in all the Dioceses of Germany, without excepting those of the Ecclesiastical Electors, and other Bishops, who have a Temporal and Spiritual Jurisdiction, because those Prelates being Persons of the greatest Quality in Germany, mind nothing but War, and other Exercises of Secular Princes. Tis true, they keep Vicars for Spiritual Functions, who sometimes, according as they are Zealous, promote the Conversion of Hereticks, especially with the Help of the Jesuits. Those Fathers, according to their Custom, give no other Account of it to the Congregation, but that they

they have converted Thousands; and therefore little Credit is given to what they say.

IMPERIAL HUNGARY.

THAT Part of Hungary, which belongs to the Emperor, is full of Lutherans, Calvinifts; and Schismaticks, who are not only Enemies to the Catholick Religion, but also Rebels against the Emperor, and keep Correspondence with the Turk. The Liberty of Conscience, which they have always enjoyed, is the Occasion of these Evils. Among those Places, wherein the Catholicks prevail, there are some that want Parishes, especially in the Dioceses of Erla, (or Agria,) and Waradin. The Emperor provides many Parishes out of the Revenues of Hungary; and some Parishes have been not long since recovered from the Hereticks. The Missions are performed in Hungary with good Success and great Danger, by the Fathers of St. Paul first Hermit, appointed for that Purpose by the Congregation; besides other Missionaries, who go about that Work of their own Motion, viz. Jesuits, Reformed delle Scuole Pie, and of the Mercy, Augustins, Servites, Carmelites, Dominicans, and Capuchins.

UscoquEs.

THE People called Uscoques, of the Greek Schismatical Church, who lived under the Turkish Dominion, retired in great Numbers the last Century into the Borders of that Part of Hungary belonging to the Emperor. Though the Popes took care to send thither Catholick Priests of their own Ga Rite,

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that they Rite, for their Instruction; yet they followed more than ever the Errors of the Schism. Wherefore by Order of Pope Clement VIII, and at the Emperor's Request, one Simon was consecrated to be Bishop of that People; but though he was a good Catholick, yet he never did any Good, by reason of his Ignorance. After the Death of the faid Simon, the Emperor recommended Two other Perfons, one after another, to the Holy See, to take Care of the Uscoques. They were both consecrated Bishops of S--- by the Schismatical Patriarch; but though they professed the Catholick Faith, and paid a due Obedience to the Pope, yet they were never approved by the Holy See. One of them being engaged in the present Troubles of Hungary, was apprehended by the Emperor's Order, and banished out of the Kingdom. But the Bishop of Zagabria represented in the Year 1671, the fad Condition, that Religion was reduced to, among the Uscoques of his Diocese, and desired the Congregation to confirm the Emperor's Nomination to the faid Bishoprick of S--- for a Mondo of St. Bafil, who was a good Catholick, whom he defigned to make his Vicar among those Greeks. This Proposal being attended with many Difficulties, the Nuncio was ordered to represent to the Emperor, that the Erection of such a Bishoprick was not to be found in the Confistorial Acts: that though the City of S--- should actually exist in Servia, yet it could not be reckoned among the Churches of Hungary; that being a Latin Church, it should not be bestowed upon a Greek; and that a Greek Bishop could not be made Vicar of a Latin Bishop. At last, for fear of displeasing the Emperor, and to oblige the Bishop of Zagabria, and give some Affi-

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me fliAffishance to those Schismaticks, it was resolved to confer upon that Greek Monk the Title of Bishop of Piazza, to give him the Spiritual Government of the Uscaques, to make him Apostolical Vicar, and get him consecrated by the Greek Archbishop residing in Rome. Accordingly the Briefs were drawn up, and he was sent to his Residence with Money for his lourney, sacred Vessels, and other Gists from the Congregation; but he never gave any Account of the Good he had done. The Nuncio of Vienna should be ordered to enquire about that Bishop, and to give some Account of him.

FRANCE.

N the Provinces of France, wherein Herefy is tolerated, the Missions are performed by the Cabuchins; and the Bishops make use of them, when hey visit their Dioceses. There are in Normandy some Priests, who design to take Care of the Conversion of the Hereticks; and there was hereofore a Mission of Barnabites in Bearn. in Avignon, under the Direction of the Viceegate, a Papal College for Sarroy, and other Proinces bordering upon haly. There is also in the me City a Congregation for the Converts. That ongregation defigns to perform a Mission in the evennes, a Mountainous Country full of Hereicks, and to make use, for that end, of the Inteest of Eleven Thousand Livres paid for a Matrimoial Dispensation granted to the Count de Rouvre. Pope Alexander VII. gave the Interest of that Moley to the faid Congregation, that it might be isposed of in Favour of that Mission.

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GENEVA lies upon the Borders of France. The Bishop of that City being expelled from it above a Hundred and Forty Years ago, with all the Clergy, went to refide at Anneci, and retained still the Title of Bishop of Geneva. This Town is the Seat of the worst and most obstinate Hereticks in the World: It is also the Refuge of Apostates and other profligate Men; so that unless their Perfidiousness be overcome by Arms, it can never be expected that Herefy should be driven away from thence. That Diocese contains Five Hundred Parishes all Catholick, in that Part of Savoy called the Genevois. The Holy See has taken Care to maintain and propagate the Catholick Faith there, under the Direction of the Bishops, and particularly of the Holy Prelate St. Francis de Salles. The Capuchins perform the Mission in the Country of Gex, where there are Fifty mixed Parishes. When Charles Emmanuel Duke of Savoy recovered the Dutchy of Chablais already perverted, Pope Clament VIII. at the Request of that Prince, published a Rull for the Foundation of a House in Thonon, (the chief Town of that Dutchy,) with the Title of Our Lady of Mercy, wherein fever Priests were to be maintained out of the Revenues of some Priories and Abbies. The Capuchins have been added to that Community for the Missions, and the Barnabites for the Schools; so that this Holy Place confifts of those Three Sorts of Ecclesiasticks. residential granted to the Count is the

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TALLY. Ser Michael

MAny Hereticks settled themselves some Hundred Years ago in those Valleys of the Alpes, that lie between France and Italy, viz. the Waldenles, and the Albigenses, and lastly the Calvinists. Such a pernicious Mixture has occasioned a total Destruction of the Catholick Faith in those Mountains, and even the Rebellion of that People against their Sovereign, the Duke of Saroy, who was then Emmanuel Philibert. Pope Clement VIII fent thither feveral Jesuits and Capuchins provided with very ample Powers, and at the Charges of the Holy See. The fame Pontiff fent also large Sums of Money to the faid Duke, in order to subdue those Hereticks by Force of Arms. The Capuchins, with the Affistance of the Congregation, have been so successful in the Valleys affigned to them, that the Inhabitants are almost free from Herefy; and Father Matthias Ferrecio has given an Account of their Progress in a large Volume in Folio: The esuits made no long Stay in those Valleys; and therefore they were succeeded in the Valley of Luterne by a numerous Mission of Reformed, which began in 1629, and did a great deal of good. But the Archbishop of Turin, and the Ministers of the Duke of Savoy, have lately be ought the Holy See, that no other Monks be fent into those Valleys, but fuch as are Natives of the Country; being of Opinion that they will make a greater Progress than others, because they perfectly understand the Language of the Inhabitants, and are well acquainted with their Customs and Manners. Whereupon Your Holiness was pleased to order, that for the . the Time to come Care be taken to fend thither more Missionaries of that Country, than of any other; which has been punctually executed by the

Congregation. and month foll till an iderall you Some Years ago several Maronites of the Greek Schismatical Church, came into those Parts of the Dioceses of Soana and Volterra, that lie near the Sea. The Congregation maintains there a Benedictin Monk, who is a Greek, with the Power and Title of Visitor. That Religious has reconciled most of those Maronites to the Catholick Church, and takes no small Pains to convert their Priests, who are obstinate in the Schism. The Congregation wishes that People would embrace the Latin Rite; and the Visitor says it might easily be done, if they could be deprived of the Priests of their own Nation. He adds, that in such a Case one might be fure of their Faith.

Six Hundred other Maronites are fled into the Isle of Corfica with their Bishop and several Priests: They are all Schismaticks. They have sent a Profession of their Faith, and applied themselves to the Republick of Genoa, to get their Bishop confirmed by the Holy See. This Affair being laid before the Congregation of the Holy Office, they have decreed that he be made Apostolical Vicar under the Bishop of Sagona. It would be necessary to fend thither some Body acquainted with their Language, Rites, and Ceremonies, which they will doubtless preferve more than ever, and to use the same Diligence there, as in the Two Dioceles

of Tuscany just now mentioned.

There are in Calabria and Sicily many Towns of the Greek Rite; and though they are under the Jurisdiction of Latin Bishops, yet they want to be

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risited, those Priests being very Ignorant. The Archbishop of Rossano does very much desire it.

HIDDEN HERETICKS in the CATHOLICK COUNTRIES.

corde wire are neither I. A S for what concerns hidden Hereticks in the Catholick Countries, there are many in the most considerable Towns of Flanders. They meet in the Night; and the Governors and Magistrates hew them no great Rigor. Tis true the Bishops, the Universities, and all the Clergy, are very careful to instruct the People with Catechisms, Sermons, the Administration of the Sacraments, and other Pious Exercises; but 'tis much to be feared during this unhappy War, that the Catholick Faith will fuffer by it, and that the Dutch Hereticks, who are come to fuccour Flanders, will infect that Country. Wherefore the Internuncio should be ordered to exhort the Bishops to take an Extraordimary Care of their Dioceses at this Juncture. core and Salva, and der Pre-

II. The Severity of the Inquisition in Spain and Portugal, is such a Curb to Heresy and Insidelity, that the Holy See does not seem to have any Thing to do there. However, there are many Hereticks every where, and even in the City of Madrid, upon the Occasion of the Ambassadors, who come from Holland, England, and other Heretical Countries. Liston, and all the Ports of Spain, are also full of Heretical Merchants. I don't question that the Bishops, and the Inquisition, use all possible Diligence to prevent the spreading of the Poison of Heresy; but I am afraid Political Reasons force them.

them to shew too great an Indulgence to Hereticks. There is no Ambassador, no Ship, but what has a Preacher, who is always one of the most Learned Men of his Country; and those Preachers, under a shew of Modesty and Charity, make it their Bufiness to deceive, with Sophistical Arguments and Pernicious Books, many People who are neither used to Scholastick Speculations, nor acquainted with fuch Controversies. Besides, these Men are so many Spies, who study our Weaknesses, observe our Scandals, and carry away Abundance of fatyrical Writings, with which they make their Pulpits ring in the North, (colle quali fanno rimbombare i loro Pulpiti nel Settentrione.)

III. 1. What I have faid of Spain, may likewife be faid of haly; for there is an English Resident at Venice, who keeps a very Learned Man for his Preacher; and the more Modest he is, the more he Infinuates himself into the Conscience, and Familiarity, of every Body. Venice is frequented not only by the Hereticks of the North, but also by the Schismaticks of Greece and Asia, under Pretence of Trading. Would to God they were not so much tolerated, or rather favoured! But the Indulgence granted to them is fo great, that neither the Inquisition, nor the Apostolical Ministers, are allowed to execute the frequent Orders of the Congregation with respect to them: Hence it is that they openly profess their Rite, and are so bold as to make publick Invectives against the Church and Court of Rome. The Schismaticks have Churches and Bishops in that City, the better to keep up their Schism; and at this present time, the Armenians defign to build another Church. Some Here-

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Hereticks, known to be such, have had their Dodor's Degree at Padua; and what is worse, some Professors of Physick and Anatomy, maintained by the Republick, have lived in Heresy till their Death. In short, there is a great Liberty all over the States of Venice.

2. Heretical Merchants do also enjoy a great Liberty at Genoa; and that Liberty is much greater, than can be known at Rome, because the Republick never undertakes to put any Restraint upon those, who profess different Religious, for fear of prejudicing their Trade. The Monks, and Priests, and the Archbishop himself, are afraid of exasperating the Republick. Hence it is that the Hereticks converse with every Body, eat Flesh upon prohibited Days, and in short preach Heresy inter privatos parietes, and on Board their Ships, where they fing Pfalms, and are heard even by those who live near the Shore. Such a Toleration can have no good Effect. Wherefore the Inquifitors should be enjoined to be very watchful, when the Republick allows of it.

3. There are many Disorders at Legorn; for, in order to keep that Port free, the Hereticks and Infidels are under no Restraint, and do whatever they please. The Schismatical Armenians do publickly profess their Rite at Legorn; which is the Reason why the Congregation keeps there Two Dominican Missionaries, who write that they do a great deal of good, though they are continually persecuted by the Schismaticks. There is also in that Port an Armenian Chaplain, who performs Divine Service with the Armenian Liturgy corrected, and in that Language, and according to that Rite. But there is so great a Liberty, that every body lives as

he has a mind to; and 'tis questioned, whether the Missionaries just now mentioned do their Duty.

4. There is likewise a great Concourse of Heretical Merchants in Naples; and besides the Disorders mentioned in the other Ports, which prevail also there, the Auxiliary Troops, that are lately come into that City, may occasion greater Evils than can be expressed. 'Tis certain, that as soon as Ruyter arrived at Naples, he obtained the Li-berty of Thirty Preachers, whom the Emperor had piously deprived of their Churches in Hungary, and condemned to the Galleys for their Rebellion, some of which remain in Italy, and others are returned into their Country. The Dutch have alfo dispersed in that City many Books and Papers, which must needs disturb and confound the Minds of fimple and ignorant Men. The Danger may be the fame in Sicily, and perhaps greater, because those Troops have made a much longer Stay there, during the present War. The Holy See ought therefore, with the Help of the Inquisition, to use all possible Diligence to suppress and destroy those pefliferous Seeds, lest they should produce a very ill Effect among that ignorant People.

Infidels. I don't hear that more Care is taken there, than in the other Ports of Italy; and because that Island is full of Foreigners, it runs a great Danger of being corrupted. Such a Thing should be carefully prevented; and, to that end, the present Inquisitor should be order'd not to suffer

Foreigners to stay long in Malta.

6. But to proceed to the Inland Cities, whither a great many Foreigners refort, either to live there for fome Time, or only in their way to other Plant

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es. I shall begin with Turin, which, besides the Hereticks of France and Savoy, is particularly frequented by the Merchants of Geneva. The same may be said of Milan, which is a Trading Town, not only for the Hereticks just now mentioned, but also for those of Switzerland and the Country of the Grisons, besides German Hereticks, who go whither upon Account of War. All of them enterwour to spread their salse Dostrine in that sity.

7. There is generally at Florence a Resident from Ingland with his Preacher; and many Hereticks fort to that City, where Foreigners are very much caressed, to make them stay some Time, and pend their Money for the Good of the Country. The Italian Language being in great Perfection at Siena, that City is very much frequented by the Oltramontani, and even by Hereticks, who have lways a Preacher with them, under the Name of Sovernor; and therefore their Conversation may

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8. But there is no Town in Italy more frequentd by Hereticks and Schismaticks than Rome, there they stay several Months, and sometimes everal Years. Here they give up themselves to all the Vices of Youth. Here they make Collections of Satyrical Writings against the Court of Rome, and its Prelates. Here, not without a very great candal, they are allowed to eat Flesh upon prohibited Days. Here they contract Friendship and Familiarity with all Sor's of People, and come to the Knowledge of all our Weaknesses. Tis true, that when Gentlemen leave Italy, they are not ery ill affected towards the Catholick Faith and the Court of Rome: But the Preachers, who accompany

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company them, get large Collections of those Par lein fages and Occurrences, that may afford Matter for low he I their Sermons in their Pulpits of Pestilence; and Com the most effectual Arguments they make use of to Peop keep their People in Herely, confist in a Description of our Disorders. They find at Rome, more than any where elfe, Mercenary Copists, Pimps and other fuch Wretches, who acquaint them with every Thing that is amiss. In the Houses of the Cantarines and Scandalous Women, they have an Opportunity to converse with many Considerable Persons, and learn there more ill Things than the desire. And yet none but superficial Remedies, have been applied to so great an Evil. After all, the Liberty allowed to Foreigners, though Heretick and Infidels, to travel into Italy, and even to com to Rome, ought not to be condemned; because not withstanding the Disorders just now mentioned, very great Advantage may accrue from it to the Catholick Faith. For it has been observed in the North, that the Perfecutions against the Priests Missionaries, and Catholicks, never proceed from those who have been in Italy, and particularly a Rome: On the contrary, they protect them, and give them Notice of the Danger, that they may avoid it in due time. But it were much better to me practife the following Rules. In the first place, Can by should be taken to give no Scandal to Hereticks When they come among us, but rather Edification and to acquaint them with all the Good Things and Pious Works, that are done here. Secondly few They should receive from us all Sorts of Civilities not inconsistent with the Good of the Catholic Was Religion. Thirdly, The Prelate of Your Holine should not only use his Authority, to prevent their heins bein

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Patteing ill treated by the Common People, either in r for fown, or upon the Road, but also cunningly visit he Heretical Nobility, and go sometimes in their Company, observing what Servants they keep, what People they converse with in their Lodgings, and that Masters they have for the Language, Egc. laftly, Some Learned and Prudent Men, under Pretence of Erudition, Egc. should insinuate themelves into their Minds, endeavour to instruct them the Doctrine of the Catholick Church, or, at ast, undeceive them as to the Lies and Falsities. pread by their Preachers.

IV. There are certainly Hidden Hereticks in ome Provinces of France: The King does not alow them the free Exercise of their Religion in the Conquered Countries, nor in those Provinces where they never enjoyed that Liberty; but they may freely Travel every where, and Trade in all he Cities and Provinces subject to that Crown. his Majesty never fails to countenance the Zeal of he Bishops, and other Persons, who endeavour to onvert the Hereticks; and when any Thing, relaing to this Design, is proposed to that Prince, he tenerally approves of it, and immediately puts it ter to a Execution. 'Tis therefore no wonder, if HereCare y loses its Ground every Day in that Kingdom.
Eticks We are daily informed of the Conversion of some
ation Great Men, and the most Famous Preachers. This
hings good Success is owing, first, to the Establishment of
condly several Houses to take in the Converts; for 'tis imilities possible to express the Charity of the French toholid wards their Countrymen, when they have been inoline fructed in the Faith. The Governors of those the Houses keep Correspondence with all Sorts of Pibein

ous People, recommend the New Converts to their Care, and by that means are enabled to relieve poor Women and Children, who throw themselves into the Arms of Holy Church. The Second Reason of this good Success, is the Generosity of the French Clergy, who make every Year large Contributions towards the Maintenance of the Preachers converted to the Faith; their Pensions being but Two Hundred Crowns a Year. And because Poverty was the greatest Obstacle to the Conversion of those Preachers, who have Wives and Children; now that they are sure of such a Maintenance, the Number of those Converts increases daily; and France makes use of them to consute other Hereticks.

Two Things appear to me necessary for the Good of the Catholick Religion in that Kingdom. First, Your Holiness might write not only to the King, but also to the Bishops, and exhort them to continue in their Zeal for the Conversion of Hereticks. This would have an admirable Esset, and very much contribute to the total Extirpation of Heresy. Secondly, The Congregation should enjoin the Bishops, Missionaries, and Monks, to send a large Account of the State of all those Churches: without which 'tis impossible to take a Solid Resolution concerning the Propagation of the Faith. I shall say nothing of Jansenism, because it does not belong to the Congregation: Bessides, it is thought to be quite extinguished.

V. There are also Hidden Hereticks in almost all the Hereditary Countries of the House of Auftria. No extraordinary Means are used for their Conver-

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Conversion, nor any Provision made for the Maintenance of the Converts; and therefore a Brief might be fent to the Emperor, and also to the Bihops; to put them in mind of those Two Heads. and to have from them an exact Account of every Thing relating to Religion in those Countries, that Your Heliness may apply the most proper Remedies. There being many Hereticks in the Imperial Armies; "tis to be feared, the Provinces where they encamp, may be infected with Herefy. Wherefore Care should be taken to have the Military Missions well regulated; and His Imperial Majesty might order the General Chaplain of the Army, to provide the Regiments with Virtuous and Learned Men, well qualified to bring into the Bosom of the Church those Hereticks, who are in the Emperor's Service. The same may be said of France, where there are whole Regiments of English, Scotch, and Swiss Hereticks, besides the French; and tho' the King allows a good Pay to the Chaplains of all the Regiments, yet 'tis an usual Thing for the Coonels and Officers to retain Part of that Pay, or b keep fuch Chaplains as are unfit for that Minifry. Were the faid Chaplains well qualified, one might expect a great Conversion of Officers and oldiers. Wherefore Your Holiness might write a those Brief to Cardinal de Bouillon, and exhort him, as akea being Great Almoner of France, to provide the on of Regiments with Learned Men, and such as are , be-Lealous for the Salvation of Souls, and to inform : Behe Holy See of the Progress, that is made in the Conversion of the Soldiers.

The College of S. Pierro Menters at Reship, to Bom! Au-

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A Fter this General Notion of the State of Reli gion in Europe, I proceed to give an Account of the Colleges: which are the following:

The College of the Savoyards at Avignon.
The College of Brunsberg in Prussia.
The College of the Converts at Cologne.
The College of C—— at Padua.
The College of Dillingen in Germany.
The College of Fulde in Germany.
The Hungarian and German College at Rome.
The Greek College at Rome.
The College of the Switzers and Grisons a Milan.
The Irish College of the Dominicans at Low vain.

The Irish College at Paris.
The Irish College at Rome.

The College of Vilna in Lithuania.

The Illyrick College at Fermo.
The Illyrick College at Loreto.
The English College at Dougy.

The English College at Rome.

The College of the Italians and Lombards a Paris.

The College of the Maronites at Rome.

The College of Olmutz in Morania.

The College of S. Pancratio in Rome, for the Barefooted Carmelites Millionaries.

The College of S. Pietro Montorio at Rome, for the Reformed Missionaries.

The College of Prague in Bohemia.

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The Scotch College of Rome.
The Scotch College of Madrid.
The Scotch College of Paris.
The Scotch College of Douay.
The College of Vienna in Austria.
The College of Gratz in Stiria.

The Roman Seminary.

The College de propaganda Fide; and many other Lesser Colleges, which I shall not mention.

An Account of all these Colleges would be foreign to my present Design: I shall only say in general, that the Holy See is at prodigious Charges for the Education of Novices in many of them: and if the End for which they were founded by he Popes, was but partly obtained, it would certainly be the best way to instruct Missionaries, and o fettle Missions all over the World. But the Superiors neglect to put in Execution the Will of the founders; the Administrators alienate Legacies to heir own Use; and such is the Respect of Persons, hat those Abuses, instead of being redressed, in-rease every Day. There is no Hope of preventing them; and these Colleges, especially those that he governed by the Jesuits, will never afford any Person well qualified to be a Missionary. A strict Visitation would be the only Remedy for such an Evil; and the Vifitors should observe the following Directions.

1. They should exactly revise the Old and New Accounts, in order to know whether the Expences ave been reasonable, and suited to the Persons maintained in those Colleges.

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2. They should make a very exact Personal Visi tation, both of the Superiors and Novices, and likewise of the Servants, who frequently give ve ry good Information, when they are strictly exa mined.

3. They should see what Improvement the No vices make in their Studies, and get them examine

hy Strangers, to avoid any Collusion. 1100 s

4. What they study; useful or useless Sciences whether their Studies answer the Design of the Founders; whether they are instructed in Controversies, Cases of Conscience, the Christian Do Etrine, and the way of Teaching it; whether the know the Ceremonies of the Church; whether the can Administer the Sacraments, make mental Pray ers, and teach others to do the fame; whether the Exercise themselves in Spiritual Conferences, and Domestick Exhortations. Of your flad of 1 od y

5. What Improvement they make in Piety, and

in Christian and Ecclesiastical Virtues.

6. How the Novices are admitted; whether the Bulls, Decrees, and Orders of the Founders and

the Popes, are obeyed, handai, coluda son

7. Whether the Rules are ob erved; what they are, and by whom made; and with what Authority the Novices lay new Burthens upon them selves without the Permission of their Superiors.

8. How they are used as to their Diet, Cloaths and other Necessaries; what is the Quantity and

Quality of their Diet and Cloaths.

9. How they are used in Time of Sickness (Upon this Occasion the Physician ought to be ar examined.) is order to know whether eld. benimexe

Ic. Whether the Repetitions are performed how, and by whom; whether old and useless Men II. Wheare made Superiors.

11. Whether the Number of the Servants is too great; whether there are superfluous Superiors or Fathers, or whether they are a Grievance to the College.

mand of any Body else, besides the Restor; whether the Servants assume any Authority over them, but particularly whether the Lay-Brothers

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does his Duty; whether he eats in the Refectory with the others, and has a different Diet.

14. Whether the Superior has any Favourites; who they are; and what Disorder arises from

thence.

15. Who is the Confessor, and Spiritual Direflor of the Novices; and if they desire to confess their Sins to one, who is not acceptable to him, whether they are allowed to do it.

16. Whether they frequently confess their Sins, and receive the Communion, and with what Devotion; whether they do it freely, or are obliged

to it.

17. Whether any Calumnies are raised to expel

them from the Colleges, and what they are.

18. Whether they are induced to turn Monks, and by what Means; whether it be with Threatnings.

19. Whether Factions and Dissensions are fo-

mented among them, and for what Reason.

20. Whether they persecute one another, when hey have Recourse to the Superiors, and particuarly to the Congregation. They should give an account of every Particular.

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21. Whether any Endeavours are used to make them slight the Ecclesiastical State, and to persuade them to be mere Seculars.

22. Whether the Orders of the Congregation are observed concerning the Oaths, which the No.

vices are obliged to take.

what Obligation is laid upon them, after the have been ordained, especially with respect to Masses.

24. Whether, when they take Orders, they are strictly examined, or not; for their Examination should be much more strict, than that of othe Priests, who remain in the Catholick Countries whereas they are to go among the Insidels.

25. Whether they understand Excommunications, Suspensions, Irregularities, and other Thing

of that Nature.

26. Whether the Superiors, or others, ken Correspondence with them, when they have left the College; and whether they never write to an Body, or give no Account of themselves.

27. The Visitor should have a List of the Novi

ces, who have left the College.

28. He should enquire, whether at the Admission of the Novices, any Regard is had to Interest Profit, and Recommendations, and not to Justice and Capacity.

29. Whether, when it has been found out that they are not fit for a Studious Life, or that the are loofe, they are fent away, or kept in; an

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3c. Whether their Names are fent to the Congregation, as 'tis required by the Bulls.

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31. Whether the Decrees made in the former Visitations are observed, and what they are.

32. Whether they neglect to receive the Rents; and whether they keep an Account of the Receipt

and Expences, and how.

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33. What use the Rents have been put to, especially when the Number of the Novices was not compleat, obliging them to give an Account of deficient Months: For Instance, if some Novices go away, after they have finished their Studies, and others come in, what becomes of those Months,

when there is a Vacancy.

24. How the Money brought in by the Novices is disposed of, and whether it be paid at their coming in; and in such a Case, whether it be put to Interest during the Time of their Studies, and who gets that Interest. In the German College, the Novices bring in a Hundred Crowns upon their Admission, which are not restored to them, but when they go away. Thus many Hundred Crowns remain in the Hands of the Fathers; and because it is not likely that this Money should lie Dead, the Question is to know what becomes of the Interest, whether it goes to the Profit of the College, or of the Novices, or of some Body else.

35. Boarders go often by the Name of Novices, of vice versa the Novices by the Name of Board-

ers.

The Visitors should ask all these Questions, and many more, which the Writings, preserved in the Archives of the Congregation, may eafily afford.

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The SEMINARY of PARIS.

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I JPon this Occasion, I think I ought to take particular Notice of the Seminary founded at Paris for the Foreign Missions. In that Seminary, great Care is taken to examine the Character of all those, who present themselves to be employed in those Missions: They are instructed in every Thing necessary for such a Holy Ministry; and befides, exercise themselves in several Parts of France. That Seminary has afforded the Apostolical Vicars of China, the Apostolical Vicar of New France, now Bishop of Quebec, and all the Missionaries, who have been fent with them by the Congregation. In short, that College has always produced Men of an Apostolical Spirit. There is in it an Office well fettled, to manage the particular Affairs of the Missionaries, and those of the Missions. All Temporal Concerns are carefully attended to; and the Piety of the King, Clergy, and Nobility, affords many Supplies. As for Spiritual Things, they are directed by the Congregation de propaganda Fide.

A/S I A.

THE greatest Part of Asia is inhabited by Infidels; and those few Christians, who live among them, are full of the Errors of Arius, Nestorius, Dioscorus, Eutyches, and other Hereticks and Schismaticks. They are all united with their Patriarchs in their Disobedience to the Head of the Universal Church. And though the Holy See endeavours to convert those Nations, yet it makes

but a small Progress; either because the Turks will not allow of any Change of Religion among them, unless they embrace the Mahometan, or because the Patriarchs and Metropolitans keep up this Aversion to the Church of Rome out of Ignorance and Avarice: We ought therefore to commit our selves to the Providence of God. However, the Congregation does all that is possible to reclaim that Part of the World; and they make a much greater Progress among the Idolaters, than among the Schismaticks.

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CYPRUS.

A Latin Bishop is always kept in Cyprus: He has the Spiritual Government of the whole Kingdom, and now the Title of Bishop of Baffo. The Congregation has sent a Franciscan into that Island: The Missions are performed in the Ports and Marit me Towns by the Capuchins, and the Refermed; besides the Minor Observantins, who have an Hospice at Nicosia, depending upon the Guardian of Jerusalem. There are also in Cyprus many Maronites, all Catholicks, and provided by the Patriarch, who keeps a Bishop there. Excepting the Latins, who are generally Merchants, and assisted by the Missionaries, no great Progress can be made in that Island, because its full of Turks and Greeks.

The Congregation does also keep a Missionary at Rhodes with a Maintenance of Fifty Ducats a Year, for the Relief of the Christian Slaves, who come thither in the Turkish Galleys. There is a freell Church in the City of Phades

fmall Church in the City of Rhodes.

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MARONITES.

THE Maronites, who are very Numerous, inhabit Mount Liban. They are all Catholicks, reunited to the Church of Rome, and governed by a Patriarch, whom they call Patriarch of Antioch: Though the Patriarch of Antioch is a Greek, who refides at Damascus. They have Bishops, Priests, and Monks of St. Antony, and are very poor, being more oppressed and tyrannized by the Turks, than other Christians, because they profess the Catholick Religion. The Congregation provides the Maronites with Ecclefiaffical Books, and Church-Paraments. When that People have got a New Patriarch, they fend to Rome to have him confirmed by the Pope, to whom they pay their Obedience. They have a College in Rome, and had another heretotore at Ravenna. The Missions are performed by the Capuchins, and Minor Observantins of Ferusalem, Tripoli, Baruti, and other Places near Mount Liban. They do a great deal of Good to that People, besides their good Offices to the Latins, who come from Europe to Trade there. There are also barefootd Carmelites at Tripoli, and upon Mount Carmel.

The HOLY LAND.

There are no Ministers of the Cougregation in the Holy Land, but some Convents of Minor Observantins; one at Ferusalem, consisting of Forty Monks, another at Bethlehem, and a Third at Nazareth, not so Numerous as the former, under the Obedience of the Guardian of Ferusalem.

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Those Monks perform Divine Service at the Holy Sepulchre: They have lately been deprived of that Sanctuary by the Greeks, who have obtained it from the Grand Vizier for a Sum of Money; but we hear now that the Franciscans will recover it, at the Sollicitation of the Christian Princes, (occasioned by the repeated Instances of Clement X,) and for a large Sum which those Fathers have gathered in Christendom. That Country is full of Greeks, Armenians, Cophtes, and other Eastern Schifmaticks, who have also the keeping of some Holy Places. The Latins are but few, and most of them Foreigners and Pilgrims.

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SYRIA.

THE Missions are performed in Syria by the Capuchins, and barefooted Carmelites, and carried on with good Success, especially at Aleppo, where there are also several lesuits. The Carm?lites brought over to the Catholick Religion the Patriarch of the Syrians, with a great Part of his People. He was a Holy Man, esteemed and beloved by the Congregation, from whom he received a Yearly Penfion of Two Hundred and Fifty Ducats. But whilft the Congregation had some Thoughts of giving him a Catholick Coadjutor by reason of his declining Age, we have had the News of his Death, and that a wicked Schismatick did immediately intrude himself into the Patriarchal See. That Man has already perverted the whole Nation, and puts the Turks upon perfecuting the Catholicks and Missionaries; to the great Prejudice of the Catholick Religion. Your Holiness, being informed of it, has ordered Mon-H 4 fignor

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fignor Picquet, Apostolical Vicar of Babylon, to endeavour, in his Way through Aleppo, to remedy fuch an Evil, and to fuggest to the Congregation the most proper Means for suppressing the New Schism. It would not be amiss to send a Latin Bishop to reside at Aleppo, that he may have an Inspection over all the Monks, (who are continually quarrelling among themselves,) and give the necessary Assistance to the Catholicks, especially at this Time of Perfecution. But I think it will be difficult to fettle a Bishop there, without giving a great deal of Money to the Turks: And though it has been represented to the Congregation, that the Episcopal Character being united to the Dignity of Consul of France, he would be free from all Infults, and might be very ferviceable to the Catholick Faith; yet the Congregation did not approve of it for feveral Reafons.

MESOPOTAMIA.

THE French Capuchins are the Chief Missionaries in all that Part of Asia, which reaches from Syria to the Indies. Those Fathers in Mesopotamia brought over to the Catholick Church the Archbishop, who was several times imprisoned; and then he came to Rome, and lived for some time in a College, where he was very civilly used by the Congregation. Afterwards he was sent back to his Residence; and we are now informed that he has been made Patriarch of the Nestorians, and that he desires to have the Approbation of the Holy See. There are some Capuchins at Mosul; and the Bishop of the Jacobites lives there. That City is also the Residence of the abovementioned Patri-

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Patriarch of the Chaldeans, who profess the Errors of Nestorius: Their Number does not exceed a Thouland at Moful; but there are Forty Thousand dispersed in the Mountains. Bagdad is situated in Mesopotamia: The French Capuchins have a Church and an Hospice in that City, where they make a good Progress, being very acceptable to the Turks, by reason of their great Skill in Phyfick and Mathematicks. The Syrians and Armenians of that Town, who have all embraced the Catholick Religion, go to the same Church; and their Children are instrusted by the Capuchins. The Number of the Faithful being very great at Bagdad, a Bishop was appointed there; and the Congregation had a Legacy of Six Hundred Crowns a Year for him. A French Benedictin was nominated to go thither; but he always refused to obey the Orders of the Congregation. Wherefore they have deputed in the Quality of Apostolical Vicar, and with the Title of Bishop in Partibus, Monsignor Picquet, an Excellent Priest, who has been Conful of France at Aleppo. He is a Person of great Piety and Zeal; and therefore he will do a great deal of Good there, unless his Indispositions prevent it.

PERSIA.

THE King of Persia, though a Mahometan, keeps fome Correspondence with the Holy See: Several Apostolical Briefs have been written to him, which he has answered; and Your Holiness has lately received a Letter from that Prince. In the Time of Paul V. of Holy Memory, the Barefooted Carmelites were sent into Persia, and hat

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ving presented the Pope's Brief to King Abbas, he received it with great Respect, and gave them a Palace in Ispahan, of which he had deprived the General of the Artillery. Those Fathers have built a Convent there, and a Church with Four Chapels in it, besides the Great Altar dedicated to the most Holy Virgin. They live at Ispahan, as Ambassadors from the Pope; and several Augufins, Fefuits, and Capuchins, reside in that City, with the like Character; the first as Ambassadors from the King of Poland, the second from the King of Portugal, and the third from the King of France. But of late the Carmelites are the only Monks allowed to live at Ispahan: The others have been expelled from thence by the First Minister of State, a very Zealous Mahometan, who believed that Town was polluted by the Christians, because they drank Wine continually, and gave Occasion to the Persians to do the same. Those Monks were therefore ordered to fell their Houses; and a Place was affigned for them out of the City, (as 'tis praetised at Constantinople,) where they have a House and a Church.

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There is a Town, which is a Colony of the Armenians, that stands Two Miles from Ispahan, and was built by King Abbas. It contains Sixteen Thousand Souls: There are in it many Churches, Monks, and Nuns, with the Archbishop, and Clergy, all Schismaticks. The Carmelites take great Fains to enlighten those Armenians, but make no great Progress, because that Nation is very obstinate.

Tis not long fince the Capuchins are gone to live at Bander-abassi; the Company of the French Mer-

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ench MerMerchants having fettled a Factory there. It is a Sea-Port upon the Persian Gulph, called at first Comorrone; but it has now its Name from King Abbas, who removed thither the Commerce of the City of Ormus, which he had destroyed.

There are also Baresooted Carmelites at Schiras, a very Large and Ancient City, Twelve Days Journey distant from Ispahan Eastward. Those Fathers have there a very good House, built from the very Foundations, like a Convent, with a small Church. In this City, the Persians apply themselves very much to the Sciences; and all Christians, without excepting the Monks, are allowed by way of Disspute to oppose the Law of Mahomet. But when the Persians are convinced of the Falsity thereof, instead of embracing the Catholick Religion, they profess Atheism, and do it privately, for fear of being punished.

ARABIA

Baffora is a very Ancient City, belonging to Arabia Deferta, and situated at the Conjunction of the Tygris and Euphrates, where they fall into the Persian Gulph. It is famous, not only for being the Birth-place of Avicenna, but also for its great Trade, being resorted to by all the Travellers and Merchants, that come from Constantinople, Naplosa, Dannsseus, Aleppo, Mosul, Bagdad, and from all the Turkish Dominions. There are in that Town some Baresooted Carmelites, who have a good House and a Publick Church granted them by an Arabian Prince, who was lately dispossessed by the Grand Signor, and sinding no Refuge in Persia, was received by the Great Mogul. Those Fathers

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are supported by the Turks, because they believe that the Concourse of the Christian Merchants, who come to Trade there, would not be so great, were it not for them and their Church. Nay, the Turks do frequently carry to them their little Children, when they are a dying; by which Means those Children receive the Salvation of their Souls with their Baptism. Bassora is now governed by a Basha, who is rather an Absolute Prince, though he pays Tribute to the Grand Signor, and the King of Persia. The Carmelites are very civilly used by him; and it may be said they enjoy all manner of Liberty.

There are many Christians of St. John dispersed in the adjacent Parts: They have no Sacraments, no Faith; they live as they think sit, and are full of Ridiculous Fables. Several of them are daily converted, and baptized in the Church of the Car-

melites.

There were formerly Two other Missions of the same Order; the one, together with the Noviciate, in the City of Ormus, which was taken from the Fortuguese by the Persians, with the Assistance of the English, who have since very much repented of it; and the other at Mascate, which did belong to the Crown of Portugal, and was taken from them by the Arabians.

GEORGIA.

GEorgia, situated between the Black Sea and the Caspian Sea, is divided into Four large Provinces, which plentifully afford every Thing necessary for Life; but there is a great Scarcity of Money for want of Trade. The Men have a good Com-

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Complexion, look well, and are good natured; and the Women are tall and beautiful: Hence it is, that the Georgians do not scruple to sell frequently their Children to the Turks and Persians, to get a Livelihood. The Congregation has fent into that Country, within the'e few Years, the Italian Capuchins, who live at Tifflis, the Capital City, where the Prince, who is tributary to the King of Persia, makes his Residence. There are in that Town a great many Armenians; and some of them are now and then converted to the Catholick Reli-The Georgians follow the Greek Rite in the Georgian Language. Before the Capuchins were fent into that Country, the Theatins and Augustins performed the Mission there; but having sled from thence by reason of the Wars, they forsook that Mission, and their Churches and Effects were seized. Hence it is that those Missionaries have often defired, that the Court of Persia might be prevailed upon to procure the Restitution of those Effects, which might be of great Use to the Mission.

MINGRELIA.

MINGRELIA, a Mountainous Country bordering upon Georgia, is Four Hundred Miles in Compass; and there is no City in it, but only a Castle, which for want of good Foundations, salls to Ruin. All the Houses of this Country are built with Timber, and covered with Straw. The Inhabitants have no Sort of Current Money, and Buy and Sell by Exchanging their Goods. They are great Thieves: and Thest is not accounted a shameful Thing among them, but Address and Industry: The Laws inslict a very small Punishment upon those

those that are guilty of it. The Mingrelians are very clownish; and though they profess themselves to be of the Greek Church, yet they have many other Errors: They don't observe the usual Form of Baptism, and have baptized the Children of the most considerable Persons with Wine. There is in Mingrelia a Schismatical Patriarch, with some Bishops, who are elected by the Prince. He chuses them among the Monks, who eat no Flesh, and are generally victous and ignorant. There are in the whole Country Six Schismatical Churches, wherein Divine Service is only performed upon the Chief Holy Days; and the People meet there to eat something, which they bring, in order to be bleffed by the Bishops. The Mingrelians are affished by the Theatins: Those Monks, as well as the Capuchins, are maintained by the Congregation; and if they make but few Converts, they take great Pains in Baptizing the Little Children brought to them, when their Lives are despaired of. Their Profesfing Phyfick endears them to the People, and even to the Prince. There is now but one Missionary in Mingrelia; and therefore the Congregation has ordered the General to appoint a New Mission as foon as possible. He has pitched upon Three Monks, who will quickly fet out for that Country.

CIRCASSIA.

CIRCASSIA is full of Rivers and Shallow Waters; and in some Places there is no walking, unless they be frozen. The People are extremely poor: They have no Money, and no other Profession but Riding, Warring, and Rob-

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bing. Their Women are highly esteemed at Confantinople for their Beauty. The Circassians are all Schismaticks, and under the Spiritual Government of the Patriarch of Mingrelia: As for the Temporal Government, they are subject to several Lords of that Country. The Dominicans, who refided at Caffa, came into this Province, in the Time of Pope Urban VIII. and made a great Progress in it. But now there is no Missionary here: And therefore it would be necessary to think of a New Mission.

CURDISTAN.

HIS Country contains about Two Hundred Thousand Souls, and appears very much difposed to receive the Christian Faith. Though the Inhabitants are enclosed by the Turkish Empire, yet they have never been subdued by the Turks, because they live upon the Tops of Mountains. They profess themselves to be Enemies to that Nation, and Friends to the Christians. When they drink Wine, they take the Vessel with both Hands, faying it is the Blood of Fesid, that is, Fesius, and have a great Veneration for the most Holy Virgin. But besides that they have no Baptism, they are infeeted with a very pernicious Error derived from the ancient Herefy of Origen; for they believe the Torments of Hell will not last for ever, and that the Devil will be at last reconciled with God. Hence it is that they will not speak ill of him; but on walk- the contrary, they worship and pray to him, as to an Angel: Nay, most of them keep a Black Dog in their Houses, on Account of that Superstition. Rob- Two of the most Considerable Persons of that Nation,

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tion, being baptized by the Capuchins, did frequently desire to have Missionaries: Which moved the Congregation to send Two Missions thither in the Year 1671. one of Capuchins, and another of Jesuits, who have not yet given an Account of the Progress they have made.

ARMENIA.

THERE are Four Schismatical Patriarchs in Armenia. The Armenians, subject to the King of Persia, are governed by one of those Patriarchs, who has Fifty Nine Bishops under him in the Turkish Dominions. The Patriarch of the Lesser Armenia came to Rome in the Year 1666, where having made Profession of the Faith, he was maintained in a College, and at his Departure provided with a Hundred and Fifty Ducats for his Journey, besides many other Favours granted him upon the good Character given him by the barefooted Carmelites, and the French Conful of Alepho. But he was hardly fet out, when News came that he perfished in the Schism more than ever, having discovered himself upon that Head at Legorn and Venice; and therefore he was not allowed to go to Leopol, for fear he should very much prejudice the Reunion already fettled among the Armenians of that City. The Congregation has an Archaishop in the Greater Armenia, viz. the Archbishop of N- who is always a Dominican; for there are in that Country some Convents of those Monks, who make up the Clergy of this Archbishop, and maintain in the Catholick Faith the Armenians of fome Towns subject to the King of Persia. Those Armenian Converts fuffer great Persecutions from thele

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hese Infidels; and therefore Pope Clement IX, of Holy Memory, writ a Brief to the King of Persia in their Favour. The Answer of that Prince arived in the Time of Clement X, being brought by Two Dominicans of that Province, who were fent ack with new Briefs and Presents. The Church bove-mentioned is now without a Pastor, because Father 7 who had been elected by the Conregation, being come to Rome in order to be conerated, has been deprived for Infufficiency; beides that those Armenians pretend to have the Right of Nomination by Virtue of a Brief of Paul III, and have declared that they will not have he faid Father. The Congregation expects a more ertain Account of the Matter, to provide that Archbishoprick with a Person well qualified, and acceptable to that People.

The Schismatical Armenians, without excepting the Bishops and Patriarchs, are all extremely Ignorant: They mind nothing but Trade, and go all wer the World to traffick. Were it possible to make them renounce their Schism, and get a competent Learning, no Nation would be more proper for the Propagation of the Faith, because they

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Father Piscopo, a Dominican, who has been a Visitor in those Parts, and was acknowledged Ambassador from Your Holiness by the King of Prisa, when he presented to him the above-mentioned Briefs of Clement X, is lately come back, and has brought to Your Holiness and the Congregation Letters from the Patriarch of Cemiadzin, whose Name is Jacob. That Patriarch has sent the Profession of his Faith, which he made before the said Father, and declares that he will be Obedient to the Holy

Holy See, and endeavour to persuade the whole Nation to pay the same Obedience. Nevertheless, because the Armenians are a very deceitful People, one may very well doubt whether it be not a counterfeited Conversion, to get some. Money from Your Holinefs. But on the other Side, his Promifes ought not to be flighted; and all possible Diligence ought to be used to make him perform them, In the mean Time a new Attempt might be made to enlighten that People, with the help of the Armenians of Poland, and particularly of the Novices of the College of Leopol. Besides, some Armenians should be admitted into the other Colleges, and instructed in Religion and Learning by themselves, till they have quite forgot their Errors, and have well imbibed the Catholick Doctrines and A Mission should be also settled in the Chief City of Armenia, where the Patriarch Refides; and the Italian Capuchins, who are already in Georgia, might be fent thither.

The LESSER ASIA.

THERE are no other Christians in the Lesser Asia, but some sew Eastern Schismaticks; the whole Country being generally inhabited by the Turks, excepting Susyma, where the Congregation used to keep a Latin Archbishop, because there is a great Concourse of European Merchants, besides many Catholick Inhabitants. But now the Congregation keeps only an Apostolical Vicar in that Place, with a Yearly Allowance of Forty Ducats: His Name is D. Leone Macripodati of Scio. There are at Susyma some French Capuchins, who fall out every Day with the Reformed, on Account

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ole of the Parochial Right; which is the Reason why he new Visitor of the Archipelago has been ordered to visit also that Church.

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EAST-INDIES.

Though the Ancients had some Knowledge of the East-Indies, yet 'tis certain the Discovery of those Countries ought properly to be ascribed to the Portuguese, who having crossed vast Seas, made themselves Arbitrators, if not Masters of all those Coasts and Islands, which are divided into so many Kingdoms and Dominionsinhabited by Mahometans and Idolaters; and the Portuguese have been possessed of them for a long Time to the great, Advantage of the Catholick Faith. What put a stop to the Conversion of the Indians, was their Fear, if they should turn Christians, of becoming Subjects to the Crown and Laws of Portugal; for those Nations being divided into several Tribes, (which they call Caftes,) had rather suffer any Torment, and Death it self, than forsake their own Tribe. And therefore a Jesuit, whose Name was Robert de Nobili, before he went upon a Mission into the Kingdom of Madure, used himself to the Austere Life of the Brachmans, abstaining from Wine and Flesh, and every Thing that has Life in it. The First Tribe of the Indians is that of the Brachmans, who are highly esteemed and respected by all the other Tribes. That Jesuit being arrived in the East-Indies, said he was a Brachman, (which was no Lye,) and made a wonderful Progress in the Conversion of the Indians, preachvlio ing up continually that every Body might remain in his own Tribe. After he had converted Twelve unt Brach-

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Brachmans, he made them his Companions and Catechifts, and baptized in a very little Time Forty Thousand Persons of all Tribes. Being sensible of the great Usefulness of this Method to convert the Heathens, he proposed the Erecting of a Seminary of Brachmans, to make them, it not Priests, at least Catechists, but the Portuguese, and the Jesuits themselves, did not approve of it. Thus after the Death of that Father, the true Method of keeping and increasing the Number of the New Converts fell to the Ground. There are in the College de propaganda Fide some Places for the Brachmans, founded by Cardinal S. Onofrio; and Three Brachmans are at this present Time educated in that College.

The EMPIRE of the GREAT MOGUL.

THE Empire of the Great Mogul is an In-lett into the Indies, both by Sea and Land. By Sea, because the next Port to Guadel, (the last in Persia,) is that of Tatta, the first great City of By Land, because those who go that vast Empire. into the Dominions of the Great Mogul by the Way of Persia, must come to Cabul, or Candahar, Two of the Chief Towns belonging to that Prince. His Empire consists of Thirty Seven Kingdoms, now reduced into Provinces, where he keeps Governors; fo that he is equal to, if not greater than, the Turkish Emperor in Power and Riches. As for his Religion, he is a Mahometan, and follows the Exposition of the Alcoran made by As. He has a great Veneration for one of his Ancestors, who reigned nd

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reigned at the End of the last Century. This last Prince feems to have had some Knowledge of the Catholick Religion; for he had a great Esteem for the Holy Images, and for our Priests. Nay, he fent for one, as far as Bengala, to be instructed by him; but because he did not well understand the Mysteries of our Faith, and would not part with his Concubines, he could not be converted. This Emperor was fucceeded by his Son, who when in Rebellion against his Father, was subdued by the Advice of the Portuguese, who had before refused to join with him. Whereupon that Prince swore to his false Prophet, that if ever he should reign, he would persecute all the Christians; and indeed he destroyed a whole Town belonging to the Portuguese. However, because many Conversions were made in his Father's Time, there was in the Year 1640, some Hope of bettering the Condition of our Holy Religion; which is the Reason why the Congregation was defired to fend some Missionaries into that Country. The Theatins lived in the Kingdom of Golconda, Tributary to the Great Mogul, though it be extremely Rich because of its Mines of Diamonds. That Mission of Theatins, which was the only one in those Parts, is now quite over, all those Missionaries being in the Hospice of Lisbon. But the barefooted Carmelites are settled at Tatta, a very large and Populous City above-mentioned, where they have a Church, and a certain Number of Faithful, very much leffened fince the Portuguese were expelled from thence. Suratte is a famous Port-Town, where the French Capuchins make their Residence. They are very Serviceable to the Missionaries, who go into the Indies, and return into Europe. To conclude

clude, the Great Megul allows Liberty of Confei A ence in his vast Dominions, and does not hinde He his Subjects from embracing the Christian Faith of Which should move the Holy See to provide that Empire with Missionaries, and even to send thithe a Bishop in order to propagate the Catholick Re ligion; for the Bishop of Hierapoli, to whose A postolical Vicarship those Countries have been com mitted, is not fufficient for them.

IDALCAN and other KINGDOMS

THERE is in Idalcan, (a very populous King dom of Heathens, not far from Goa,) a Con gregation of Priests, who are Natives of tha Country, and all Brachmans. They have made vast Number of Converts, and live in common under the Rule of St. Philip Neri, founded then by the Bishop of Crispoli, who was also an Indian and died lately very Old in our College de propa ganda Fide. After he had been educated in Rome he was made a Bishop, and sent into that King dom, where he built two Churches at his own amount Charges. There is now in that Country one on ag his Kinsmen, with the Title of Apostolical Vicar I mean the above-mentioned Bishop of Hierapoli Fal

From what has been faid it appears, That the Natives of the East-Indies, when they can be had and are well educated, prove more fuccessful than Foreigners; and that 'tis much better to fend upon us a Mission Bishops with School-Masters, than mere kn Priests, either Secular, or Regular.

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Another Indian Bishop has been lately made: He is a Theatin, and likewise related to the Bishop of Crifpoli above-mentioned. This new Prelate tha has the Jurisdiction of an Apostolical Vicar in feveral Kingdoms about the Cape of Comorin, and the Coast of Pescaria. We have great Hopes he will do a great deal of Good, notwithstanding the com Opposition he will meet with from the Portuguese, who are displeased that Bishops should be sent from Rome into those Parts without their Consent; and f the Holy See does not put a Stop to their Pretenlons, Religion will neither be propagated, nor preling lerved, in the East-Indies.

MALABAR.

Hristianity was established in this Country by the Glorious Apostle St. Thomas. The Christians who live in the States of Twenty One Petty Kings, have Fourteen Hundred Villages, great or mall, and a Hundred Twenty Seven Churches with their Priests; and the Number of these Christians amounts to Two Hundred Thousand. They have ne of great Veneration for the Holy Cross, are very Vicar careful to pray for the Souls in Purgatory, and to apoli fast; and though they live in Woods and Moungood tains, yet they prove very good Catholicks, and very obedient to the Church of Rome. Such a at the Christianity is very much esteemed among those e had Petty Kings, and enjoys many Privileges.

that These Christians fell into the Schism of Nestori-upor us in former Times for want of Pastors, and acmere knowledged for their Patriarch that of Babylon, who provided them with Bishops, and governed them despotically in Spiritual Things. After they had

had lived for a long Time in that Herefy, God wa ledg pleased to free them from it in a Miraculo rect Manner, through the Intercession of the Holy A postle their Founder. For Alexio Menez of th Order of St. Austin having been made Archbisho of Goa, and at the same Time Vice-Roy of th Indies, that Prelate full of Zeal for the Salvatio of Souls, and the Glory of God, went thithe himself, and after many Labours and Suffering purged at last that People from the Error, where in they had lived, and brought them into the Bo fom of Holy Mother Church, in the Time of Paul the Vth of Glorious Memory, as one may fe in the History of that Conversion printed by Fa ther Goveo, a Portuguese, and a Companion of the faid Archbishop at Lisbon.

Thus the Christians of Malabar, being brough Tin over to the Obedience due to the Church of Rome earn had an Archbishop of their own appointed so who them; and many Jesuits were sent into their large Country, where they continued about Forty Years they But, besides the Archiepiscopal Dignity, there be ing another, next to it, with the Title of Arch Chrideacon, for Executing the Office of Vicar-General to the always vested in a Native: This latter, who was a very ambitious Man, and never kept any great Seb. Correspondence with his Archbishop, (a Father of public the Society,) and who knew that the Christian General were displeased with the Jesuits, resolved to ach knowledge him no longer for his Pastor, and go who him expelled with all the Jesuits. And to render the Resolution the more Authentick, having as sembled the greatest Part of those Christians in a sembled the greatest Part of those Christians in a sembled the Time to come they would never acknow the for the Time to come they would never acknow ref

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we ledge the lesuits for their Pastors and Spiritual Dior rectors, nor elect one of them to be their Head A and Governor. Nay, the Folly of that People th went fo far, that they met again, and Twelve of ho the principal Priests consecrated the Archdeacon, th and made him their Bishop. He continued to be boked upon as a Bishop, and to be esteemed and the reverenced, ordaining, dispensing, confirming, and ing administring all the Sacraments of Mother-Church ere invalidly, expelling the true Curates and Priests Bo from their Livings, putting in their Room those whom he had ordained, selling the Sacraments, y se spoiling the Churches, with many other Sacrileges. Fa Whereupon the Honest Priests, and the Christians shedient to the Holy See, gave Notice of it to the Court of Rome, and their Letters came in the Time of Alexander VII. of Holy Memory. They carneftly defired to have the Barefooted Carmelites, I fo who were quickly fent to them several Ways, with ledge .Con-

Congregation has lately fent thither Four other Carmelites, with the Power of giving a Successor to the faid Bishop, in order to pluck out all the Roots of the pernicious Schism, occasioned by the impious Archdeacon, who intruded himself into the Episcopal Chair. We were certainly informed some Months ago, that he is dead; and therefore 'tis hoped those Catholicks, who were vely much divided among themselves, will live in great Union for the Time to come.

BENGALA.

THERE are in the Kingdom of Bengala (a vast and plentiful Country, watered by the Ganges,) about Twenty Two Thousand Christians, divided into Eleven Parishes, each of which has a Curate, and a Vicar, in feveral Towns far distant one from another. The Catholick Faith was introduced into that Kingdom by the Portuguese, who bought a great many Slaves, and took care to have them instructed and baptized with their Children. Resides these, it is very difficult to find any Adults, who have been converted to our Holy Religion. The Augustins of the Province of Goa are Curates of the Churches in the Kingdom of Bengala, being fent thither every Three Years by the Provincial Chapter. They have a Convent at Ugheli, whither they go first to learn the Language of Stro the Country: The Jefuits have also a House in that way City. There are in the Kingdom of Benga'a, as subd well as in those of Aracan and Pegu, (which are al- calle so under the Inspection of the Augustins,) ver and great Diforders, not only among the Lay-Christi- tras ans, who plunge themselves into all manner of ry

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Vice, and particularly into Lewdness, but also among the Curates themselves. The latter five a loofe Life, keep a great many Servants, are generally very ignorant in the Language, and the Sciences, and extremely greedy of Money; which has occasioned many Inconveniences. The General of the Augustins should be enjoined to remedy such an Evil; and a good Apostolical Vicar should be fent thither as foon as possible, to remove these Diforders for the Benefit of those Catholicks.

TAVA.

THE Dutch Company of the East-Indies having set Foot in the Isle of Java, and built there the Town and Fortress of Batavia in the Kingdom of Bantam, made themselves Masters of the Molucco Mands, took the City of Malacca, and fettled themselves in the Isle of Ceylon. Afre to they subdued many other Places in the Kingdom of Chil- Bisnagar, and elsewhere, taking every Thing from any the Crown of Portugal. Besides, they possessed Rethemselves of the Cape of Comorin, the Coasts of a are Travancor, Cranganor, Cananor, &c. and of the themselves of the Cape of Comorin, the Coasts of Ben- famous City of Cochin. In short, they made themy the selves almost absolute Masters of all the East-Indies: t Ug-And they are so Powerful, so Rich, and have such age of Strong Fleets, that 'tis impossible to drive them and that ways rom those Countries, unless Holland it self be 'a, as subdued. The King of Denmark has a Fortress are all called Tranquebar, upon the Coast of Coromandel; o very and the King of England is also possessed of Maliristic tras, where the French Capuchins live; and are vener of ry acceptable to the Governor. The great Loss of Vice the

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the Portuguese in the East-Indies has occasioned the deplorable Condition of Christianity in those Parts; the Dutch having destroyed and profaned the Churches, converted the Sacred Vessels to other Uses, vilified the Holy Images and Relicks, and banished all the Priests, particularly the Jessuits. Thus 'tis impossible, without their Consent, to preserve, and much more to propagate the Catholick Faith in those Vast Countries, where it was professed with all Liberty, when the Portuguese were possessed of them.

G O A.

GOA, (a Fine and Populous City,) and some small Territories, are the only Part of the East-Indies that belongs now to the Portuguese. There is in Goa an Archbishop, (besides the Chapter and Clergy,) who pretends to be the Metropolitan of all the East-Indies. The Potuguese claim the Right of Nominating Bishops to those Churches, of which they were formerly possessed; but the Holy See has not hitherto confirmed that Nomination.

The PHILIPPINE ISLANDS.

AMONG these Islands, there are Forty under the Dominion of the King of Spain; but there is a vast Number of others, never yet conquered by the Spaniards, which form a very great Archipelago. Above Five Hundred Monks of several Orders, Augustins, Franciscans, Dominicans ne

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cans, Fesuits, and Baresooted Augustins, called there Recollects, are dispersed through those Islands, and reside in several Churches, where, (not by the Name of Curates, but of Teachers,) they teach the Christian Dostrine, and have made almost two Millions of Converts, applying themselves with the utmost Care to the Propagation of the Faith.

The most Considerable of the Philippine Islands is Lusson, in which stands Manilla, an Archiepiscopal City, very populous, and full of Churches, Convents, Colleges, Hospitals, and other Pious Places. About Ten Thousand Chinese live in the Suburbs, and some of them are daily converted to the Catholick Faith by the Monks: The Chinese are very ingenious; but the other Inhabitants are dull and lazy. The fame Island contains two other Bishopricks, viz. that of the New Segovia, and that of the New Cuzeres. A Third Bithoprick, called of Fesius, is in another Island.

Those Islands have heretofore produced very diligent Men for the Missions of Japan; and now many Dominicans and Franciscans go from them but into China. And therefore, if the Confent of the No Spaniards could be had, it would be an easy Thing to erest a Spiritual Arfenal in the Isle of Lusson, for all those Provinces and Kingdoms bordering upon China. Notwithstanding the great Number D & of Monks in these Islands, and the Progress of the Catholick Faith, there are some Faults: particularunder ly the Neglect of many Conversions, which might but be attempted without great Labour; and want of con- Charity towards the Sick, who are obliged to get great themselves carried to Church, to receive the Viation of secum, and the extreme Unction. Besides, no Care is taken to make the Natives study; and Holy Orcans, 13 dors ders are never conferred upon them, though they have the necessary Qualifications to be Ordained. I omit some other Faults, which the Bishop of Heliopoli has lately represented in a Memorial to the Royal Council of the Indies at Madrid: That Memorial has been delivered by the Nuncio to the Congregation de propaganda Fide.

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The Isles of the LADRONES, otherwise called the Marian Islands.

THESE Islands are in the South-Sea, about Three Hundred Leagues distant from the Philippine, and lie in a strait Line from Japan to New Guinea. They are very much unprovided with Things necessary for Life; and therefore 'tis but within these Ten Years, that a Spanish Jesuit, called Father S. Vittores, of a very Noble Family, did so prevail with the Queen, the Ministers, and his Superiors, that he fettled there a Mission of his own Order, which made a great Progress in a very short Time. But at last he suffered Martyrdom with Two of his Companions; and therefore Six other Fathers were fent thither last Year, to the Affistance of the former Mission.

CHINA.

CHINA, a Vast Empire, divided from Tartary by a Wall of Five Hundred Leagues, is very populous and abounding with every Thing necesfary for Life, and Use, particularly with Wine, Sugar,

thence.

Sugar, and Silk. It is watered by many Navigable Rivers, and Chanels. The Chinese are Civil, Courteous, and Ingenious: They profess many Sciences, especially the Mathematicks. They boast of having invented Printing before us, and use Characters, like Hieroglyphicks, each of which fignifies a Word: And the Number of those Characters is faid to amount to Eighty Thousand. The Inhabitants of China are all Idolaters, excepting some few, who have been made Christians within these Hundred Years. The Progress of the Christian Religion among the Chinese was so considerable in the very Beginning, that one might have expected a speedy and easy Conversion of that People. But the Fathers of the Society having obtained the Title of Mandarin, and the Eminent Post of Head of the Mathematicians, the Chinese did not only banish them, but also raise a Persecution against the Catholick Religion. They falsly accused those Fathers, of keeping Intelligence with the Portuguese, to the Prejudice of China, and defigning to have it subdued by the European Nations. Whereupon the Tartars, (who now Reign in that Country conquered by the Father of the present King,) suspecting, during that Prince's Minority, that the People had a mind to shake off their Yoke, prohibited all Manner of Commerce with Foreigners, and particularly with the Portuguele. But we are now informed, that this fevere Edict has been recalled, and that it has been declared, that the Catholick Religion is not prejudicial to the Empire of China. And therefore the Dominicans of the Philippins Islands, the Minor Observantins, and even the fefuits, have begun to return into that Country. But the last Letters from

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thence inform us, that there are new Wars in that Empire; and that a Chinese of the Ancient Royal Family has begun to expel the Tartars: And therefore 'tis to be feared, that such a Change of Government may, for some Political Ends, occasion new Persecutions against the Catholick Religion.

SIA M.

THIS Kingdom is fituated in the Southern Part of the Indies, beyond the Gulph of Bengala, and confifts of Eleven Provinces, (which were formerly as many Kingdoms,) the Chief whereof is Siam, fo called from the Capital City. That Town, which lies upon the Sea, and has a very commodious Port, is the u'ual Residence of the King; and though that Prince is an Idolater, yet he allows the Publick Exercise of all Religions, not only there, but in the Whole Kingdom. Hence it is that one of the Apostolical Vicars, with the Consent of the Holy See, makes his Residence in that City: He has a Publick Church there, and has founded a Seminary, where the Natives are instructed in order to be made Priests. In the Beginning of the Mission, the King shewed some Inclination to the Catholick Faith; for he defired to be informed of all the Mysteries of our Religion, which were explained to him by the Missionaries in the Siamese Language: Besides, he ordered that the Catholicks should be provided with all the Materials necessary for the Building of their Church; which was executed. The greatest Obstacle to the Propagation of the Faith in that Kingdom, is the great Interest and Power which the Mahometans have

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have there; for they leave nothing unattempted to introduce their Pernicious Sect. Nay, 'tis not long fince the King was defired to embrace Mahometism by a folemn Embassy from the Queen of Achen, who Reigns in the most considerable Kingdom of the Isle of Sumatra, and also by the King of Golconda, who are both Mahometans. Notwithstanding what I have just now faid, the Missionaries have made a very great Progress, not only in Siam, but in the other Provinces, and baptized many of the Principal Persons of that Court.

COCHINCHINA.

THIS Country, which borders upon Tonchin, was formerly one of the Provinces of this last Kingdom. The King of Tonchin having fent one of his Kinsmen into Cochinchina, in the Quality of Governor, the latter made himself Master of it: and his Descendants keep it by Force of Arms. being continually at War with the Tonchinese. The Inhabitants of Cochinchina want no Wit, and are apable of hearkening to Reason. Hence it is that they appear very well affected towards Chriliamity; and were it not for the Persecutions, and Royal Edicts, they would quickly embrace it, knowing the Falfity of Idolatry, and the Truth of our Religion. This Kingdom is under the Pastoal Care of the Bishop of Baruti, and other Missimaries, who have made a very great Progress, not only there, but also in the Kingdom of Ciampa bject to the King of Cochinchina.

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THE Kingdom of Camboia borders upon that of Siam, to which it was formerly Subordinate: but now it pays Tribute to the King of Cochinchina. The Inhabitants are good natured and teachable, and the Women very Chast; but they are all Idolaters. There is in this Kingdom a very Antient Temple, as Famous among the Gentiles as St. Peter's Church at Rome among the Christi Many Talapoins, who are the Doctors of the Law, live in that Temple; and all the Neighbour ing Nations refort to it, to confult the Oracle, and go thither in Pilgrimage. Nay, the King of Sian himself, though an Enemy, sends every Year as Embassay to that Place.

The Apostolical Vicars have also made man Converts in this Kingdom; but because the Lan guage of the Country is very difficult, and fo some other Reasons, they have not been able t establish the Christian Faith as they defired. On of their Missionaries says that he has discovered i that Kingdom a very numerous Nation, who Ears are one Palm broad. There are among the many Sorcerers, as well as in the adjacent Cour tries, out of whom our Lord Christ has not y

caft the Devil.

TONCHIN.

ONCHIN was Eight Hundred Years ago the Province of China; and 'tis not above a Hu hat dred Years since Cochinchina was a Province Ma Tonchin; but now it is a Kingdom separated fro the bot

both. The Kingdom of Tonchin is almost as large as France: It lies in the Torrid Zone, and is very Fruitful, having the Sea on both Sides, and being watered by above Fifty Rivers, which fertilize its Soil. Though the Government of this Kingdom is Co-Monarchical, yet it may be faid there are Two Kings in it; a Nominal One, called Bua, who lives in an Antient Palace, and never comes out of it, but once in a Year, to receive a Publick and hey very Homage; and a Real One, named Civa, who has risti a full Power and Authority over all the Provinces, the makes War and Peace as he thinks fit, and is the our Supreme Minister of the other, though indepenand dent upon him, excepting the Respect and Obedi-Sian ence which he pays to him. 'Tis to be observed, r at that those Two Dignities are equally Hereditary. Father Alexander de Rhodes, a Jefuit of Avig-

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Father Alexander de Rhodes, a Jefuit of Angman non, was the first who brought Christianity into
Lan that Kingdom, where it was quickly spread by the
d so Diligence of the Fathers, who accompanied him.
But a violent Persecution forced them to leave that
Country; so that in the Year 1666, when the
red i Missionaries sent by the Bishop of Baruti arrived
who there, the Christian Religion was prohibited unthe der very great Penalties. Nevertheless, by their
Country and Virtue they have done wonderful
of y Things, having converted some of the most Eminent Persons of the Court, and a vast Number of nent Persons of the Court, and a vast Number of other Idolaters; and though the Perfecutions have been revived, and attended with the Torments and Death of the Faithful, yet, (asit happened in ago the Primitive Church,) the Christian Religion a Hu hath increased more and more by the Blood of the ince Martyrs. And indeed it may be said now, that ed for the greatest and best Part of Tonchin is Catholick: And if Your Holine's should write to that King; and invite him to embrace our Holy Religion, fendthey ing him some Presents, (which are a Sign of Efleem and Affection,) as 'tis practifed in the East; the Bua, or the Civa, would eafily turn Christian. The Bishop of Leopol might be entrusted with this Commission upon his Return, Tonchin being under his Apostolical Vicarship; and because that Kinghort dom is very large, and there are many Faithful in it, some other Bishops should be sent thither.

ther The Holy See, in order to promote the Cathotion lick Religion in China, Cochinchina, Camboia, hor Tonchin, &c. being moved to it by the Account their which the Jesuits, and particularly Father Alex-ander de Rhodes, gave of those Countries, thought men ander de Rhodes, gave of those Countries, thought ment to find Bishops into all those Kingdoms, out both to instruct the Natives, and to confer Priestly Priestly Orders upon some of them. And indeed this greatened to be the only Way of establishing, maintaining, and propagating the Christian Faith in those Countries; for it was not possible to send thither from Europe as many Missionaries, as they wanted. Some French Priests, who were pious en Learned, and Zealous Men, offered to perform this great Work at their own Charges: Where upon Three of them were made Bishops in particular bus by Alexander VII. of Holy Memory, and send into China, and other adjacent Kingdoms, in the Number of Priests. They arrived in the East-In-Positions they met with from the Jesuits, who be and the first Missionaries in those Parts, could not fait well bear to find themselves subjected to the Apole of Rollical Vicars. They thought they had lost in a knowledge.

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g, great Measure the Esteem they were in, and that hey should not be able to manage the *Indians*, as they had done before, that People being very sensible of the great Virtue and Difinterestedness of the Vicars. The lefuits began therefore to cry them ler Churches; and raising a damnable Schism, ex-ler churches; and raising a damnable schism, and raising a damnable schism. them, making them believe with crafty Infinuaions that they were Intruders, and Heretical Biia, hops, and that all the Sacraments Administred by
unt heir Priests were null. By Virtue of this Suppolexion the Jesuits did continually renew the Sacraight ments, preaching up that twas better to die withions, out them, than to receive them from the sald
estly Priests. Thus the New Missionaries being persethis cuted and cried down by the Jesuits, some were
ainthis barbarously expelled by the Heathen Princes. And
send though the Vicars endeavoured to make themselves
they respected and seared, producing many Briess writtious en in their Fayour by Alexander VII. Clement IX.
form and Clement X. of blessed Memory; yet Father
theretuciti and Father Marini, who are the greatest
opposers, (the former, because he has a Patent of
them Vicar granted him by Father Michael degl' Angelia
on the an Augustin, Governor of the Church of Macao;
sicien and the latter, by reason of a Brief written by
Pope Alexander VII. to the People of Tonchin,)
by Op pretended to be the Heads of that vast Mission,
so be and publickly maintained that the Vicars were tions that they were Intruders, and Heretical Bido be and publickly maintained that the Vicars were ld no fansenists, and their Pulls Surreptitious, and confiquently that they would not obey them, and act in a knowledge them for their Pastors. Nay, the betgrea

ter to prove these Assertions, the Jesuits gave out that the Pope had granted, at the Sollicitation of the Crown of Portugal, as many Bishops of their own Order, as they would have; and that there were Two in Macao, viz. One of fapan, and a nother of China and Tonchin. They added, That all the Bulls, which were not registred in the Chan cery of Portugal, were illegally obtained. They made use of profligate Men and Apostates, and be Rowed the best Preferments upon those Christians who defended with most Eloquence the pretended Rights of the Crown of Portugal, and the Privi leges of their own Society, against the Authority of the Holy See. In thort, the poor Vicars being in great Straits, found it necessary to send an A gent to the Court of Rome. They represented to that Court the Unhappy Condition they were in and defired some Assistance to prevent the Loss of those Christians, whose Conversion had been wrought with fo much Trouble and Labour; and who by reason of the Falsities spread by the Jesu its, knew not whom to believe; fome doubting o the Validity of their Priesthood, and others of being truly absolved of their Sins; which occasion ed great Inconveniences. The Vicars added, tha they loft their Authority every Day, by reason o the great Impostures of the Jesuits, and their Fol lowers, who took hold of every Opportunity to get them expelled; and even writ many Calumnie against them to the Christian Princes of Europe leaving nothing unattempted to succeed in their the Deligned victorial that the Victorial

These just Complaints having been examined the new Briefs were drawn up by Clenent X. of Holled Memory, at the humble Defire of the Congrega her

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tion, whereby he confirmed the former Briefs granted in Favour of the faid Vicars, and not only enlarged their Jurisdiction, but also encreased their Number; making a Chinese Dominican the Fourth Apostolical Vicar in China, because that Father being a Native, might more easily introduce the Christian Religion into that great Empire. Afterwards the General of the lesuits was ordered to put an end to those Disorders with his Authority; and he writ a very severe Letter to his Religious, commanding them to obey the Apostolical Vicars. That Letter was put into the Hands of the same Agent, who being returned into the East-Indies delivered it to the Jesuits. But they imme-A. diately answered, that they had other Orders from their General, and continued to persecute the Vid to e in cars more than ever, croffing them in every Thing, to the manifest Contempt of the Holy See, whose fs o beer Briefs and Bulls were not executed, under the horand rid Pretence that it cannot deprive the Crown of Jesu Portugal of its Rights. Whereupon, the Aposto-ing o lical Vicars dispatched another Agent to Rome, ers o with repeated Instances that some Remedy should asson be applied to the obstinate Opposition of the Jetha suits; or that they should be recalled by the Holy son o See, seeing what they did for the Service of God, r Fol did only expose them to be vilished and ill treatty to ed, it being impossible to live peaceably with those manie Fathers, though they had often courted their Fatherops vour. A particular Congregation, most Holy Father ther, was to be held, Three Years ago, about that important Affair; but because the Resident, and mined then the present Ambassador of Portugal, acquaint-f Holed the Holy See, that the King expected to be grega heard, that Congregation has been put off to this t101

very Day. The Pretentions of that Crown confift in the Nomination of the Bishopricks of the Indies; and because the Kingdoms committed to the Care of the Apostolical Vicars, are supposed to be in the Dioceses of Macao and Malacca, the Court of Portugal would deprive those Vicars of their Juri diction, and fettle there the Fathers of the Society; the abovementioned Father Marini being already named to the Bishoprick of Macao. I have often defired the Portuguese Ambassador, in the Name of the Congregation, to write down the Reasons of the King his Master, that this Affair might be determined with mature Deliberation; -but he always demanded some Time to write into Portugal, and never had any Answer. He has also applied himself, not only to the Congregation, but also to Your Holiness, in order to know the Reafons why the Holy See will not allow the Nomination above-mentioned; but the Congregation did always refuse to fatisfy him upon that Head, because the Decorum, and Supreme Authority of the Holy See, do not allow of it. Besides, the Congregation being to meet at the End of the last Year 1677, about the Affair relating to the Jesuits in the East-Indies, that Minister used his utmost Endeavours to prevent it, pretending to be heard there, because that Affair concerns the Court of Portugal. To conclude; The Congregation has taken several Measures to suppress that Schism, if it be possible; but they cannot be registred here, because Your Holiness has ordered that they should be kept lecret. still profest Amball dor of Parished accusing-

that Congregation has been per off to this

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TAPAN.

Apan confifts of Three great Islands, and is divided into Sixty Six Kingdoms. The Catholick Religion was first of all preached in that Country by St. Francis Xavier, and then by the Bleffed Peer Batta Martyr. It made a great Progress in a hort Time, and particularly in the City of Nangelaky, (or Nangazathi,) which is a Port of great Irade. The Number of the Christians in Fapan id heretofore amount to Six Hundred Thousand, ome Bishops were made there; and many others were defigned for that Country by the Congregaion. The Augustins, Dominicans, Franciscans, ind Jesuits, had there Seventy three Houses, with Churches, and Seminaries, and preached the Gohel with great Success. Many Things occasioned he Persecutions raised against the Catholicks, and he Destruction of Religion in Japan; but the main Cause was the Emperor's Suspicion that the ling of Spain designed to subdue him, as he had bdued the King of Mexico, and some other lings of the West-Indies. That Prince was the nore inclined to think fo, because he was told, Enhe King of Spain had made use of Monks in Aeard merica, who by Preaching the Cospel brought his t of Imies into those Kingdoms. This Calumny was has wented by the Dutch Hereticks, who Traded in , if bose Islands; and the Emperor was confirmed in ere, is Suspicion, because a Captain of Biscay used to ould bund the Ports of Japan, and performed, upon he Shore, the Military Ceremonies, that are pralifed at the taking Possession of a Country; and ecause the King of Voxri, tributary to that Prince, fent

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fent an Embassy to the King of Spain in 1612 Hence it is that the Persecution began in 1615. I scems, that the Fathers of the Society did al'o con tribute to it, not only by meddling with Politica Affairs, but also by Frading publickly; and there fore many of that Order were martyrized, with vast Number of other Religious and Lay-Peopl of both Sexes, and particularly an Army of For ty Thousand Catholicks. Thus the Christian Re ligion was destroyed in Fapan; but it the Native had been ordained Priests, it would have prevaile to this very Day, notwithstanding all the Persecutions. However, there are still many Catholick in that Country, who propagate the Christia Faith among themselves: The Fathers baptize the lept Children, and many suffer Martyrdom every Yeard I. They stand in great Need of Missionaries; an he A the Dominicans of the Philippins Islands endeavou exercito fend some privately. le I christian of Religion in Fatar; but the

aten to I efraçãon of Religion in Forms; but the coll win Caule wishing appara A dirion that the

Though Africa is larger than Europe, yet it do IN not contain so many Inhabitants; by Reas hoph ing of Apain designed to tu of the Vast Desarts that are in it. The Congr gation has taken Care to fend Missions into the Part of the World; but most of them did not s main there, because of the ill Temper of t Africans, and for want of Patience in the Missi ands; and the Emperer was c naries. a spring, branch Capain of Filter well to

d or would the King of Fores, inburary to that Prince,

now the Vois of Japan, and performed, anony now on the Vol. He Military Commiss, that are prais a true the takin, Yolf Mon of a Country; and

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ica Gypt, (a Noble Country in Africa,) where there is a continual Trade, especially at Cairo, Mexandria, Damieta, and Rosetto, and at Suez oplopon the Red Sea, was conquered by Selim in the For Year 1517. It is now inhabited by the Turks, Re Arabians, Greeks, and Cophtes; and the Arabick rive language is necessary for their Conversion. The sile distinct of this Country, consisting of Reformed sect maintained by the Congregation, resides at Cairo, lick from whence those Fathers may conveniently go still a Suez, to comfort the poor Catholick Slaves the ept in the Turkish Galleys. The same is practilea id by the Religious of Alexandria, who go to
an he Assistance of those of Rosetto, where the usual
arous kercises of the Missionaries are not forbidden,
when they do not appear prejudicial to the Mahometan Religion. The Number of the Catholicks lover Egypt does not amount to Two Thousand, mong whom there are many Merchants of feve-do al Nations, especially French and Venetian. The east ophtes make up Forty Thousand Souls, and might oner assignment over to the Catholick Church, the they were instructed by good-natured Missio-ott aries; for they are more teachable than all the f the her Schismaticks. They have a Patriarch: That Missi Dignity is always bestowed upon a mere Monk, ho has constantly lived in Celibacy, and in a loyster; and therefore whoever is a Bishop, can ever be made Patriarch. Here follow their chief mors. They look upon Dioscorus and Eutyches Saints. They practife Circumcifion, tho' they te baptized. They don't acknowledge the Pope, but

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re in but the Patriarch of Alexandria. They reject th he f Council of Chalcedon, and admit but one Will land one Nature, and one Operation in Christ. Ther nd t are Six or Seven Churches belonging to the Catho lefo: licks in Old Cairo, adorned with Images, which shew the Ancient Use of them against the Here nd a ticks of our Time. The Cophtes have also a Churc in that Place, and affirm that the Bleffed Virgi lived Seven Years in it with our Lord: There in that Church an Oven, that looks like a Bed wherein the Tradition fays that our Saviour use to fleep. That Place is in great Veneration amon all the Christians; and therefore the Catholic Priests say Mass in it, upon a portable Altar. Th he I Latins have at Cairo the Chapels of the French and Venetian Confuls; and the Capuchins have one i their Hospice. In Alexandria the Confuls hav ng b their Chapels; and that of the French is ver large, and very much adorned. There are in tha City fome Churches belonging to the Greeks, and the a famous one dedicated to St. George. Severa he Company of the Congress of Greeks and Cophtes are to be found hors about Cairo; but most of them have been destroy of the Boverty of those Schismaticks. The reason of the Poverty of those Schismaticks. The Congregation kept formerly a Bishop at Cairo, when had Four Hundred Ducats a Year from a Frence in a. Gentleman for his Maintenance. After his Death which happen'd in 1654, he had no Successor, per aps haps for want of an Allowance. This Church as C might be set up again, being very necessary, no only for the Spiritual Government of those Missi ons, but also for the Reunion of the Cophtes, an above all, for the Affairs of Athiopia. Beside the Reformed Missionaries abovementioned, ther

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re in Egypt Minor Observantins, and Capuchins. he former depend upon the Guardian of the Holy and, and are altogether under his Obedience; nd the latter depend upon their President. The leformed have no Convents, but only Hospices. he Capuchins have but one, with Two Priests, nd a Layman; and the Minor Observantins Four, here Two or Three Monks live. They are cone inually divided among themselves about the Parohial Right. The Reasons why the Catholick Re-Bed ıse gion makes but a small Progress in Egypt, are the illowing: The Lewdness, Sensuality, and many on bllowing: The Lewdness, Sensuality, and many ther Vices, of the Italian and French Merchants: he severe Laws against those, who speak against he Law of Mahomet; which cannot be done, were the Mission Faith; besides the Danger of occasionwere not be in the Expulsion of all the Catholicks, eithat her Missionaries, or Merchants: The Obstinacy
and the Jews, and their violent Hatred against all
were he Catholicks, insomuch that they are the Autoun hors of all the Insults, which our Brethren sufdroy er; and if that Wicked Nation was not dispersed
a, buthe East, the Catholick Religion would easily
The weall: Lastly, The Pride and Arrogance of the
white white who have the Patriarch of Alexanwent his. There are now Two Patriarchs of that
weath lity very much set, one against another; and perper are this Quarrel might afford some Advantage to
hurd the Catholick Faith. ithout Losing one's Life, or Renouncing the ·110 med wholly denience of the Mili

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Armon Oli Breezen ÆTHIOPIA.

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A Thiopia, a Vast Country, contains man with Kingdoms on both Sides of the Equator of the Inhabitants are Christians, and speak different Languages; but they have a common Lar steed guage, which they use in Writing, as we use the Latin Tongue. The Athiopians acknowledge the Patriarch of Alexandria for their Supreme Head in Spiritual Things. This Nation fell into the Schism occasioned by Eutyches, and Dioscorus Patriarch of that City. They condemn Pope Learned their false Dostrine. The Patriarch of the Cophie governs Athiopia, and chuses the Archbishop of the Athiopians. When this Archbishoprick happens to be vacant, the King sends an Ambassado to the faid Patriarch, for the Election of a Successor. The Athiopians grew Zealous for the Holy See, and had, as well as their King, a great veneration for the Pope. Which moved Greyor They XIII. to fend to King Sarzadinghel, a Gentle artic man, whose Name was John Baptist Britti, to de stire him to reunite himself to the Church, and the Athiopians, in the Quality of Latin Patriarch; but in 1636, he was expelled with all the Fathers of the Society, upon Suspicion that the had a Design to deliver up a Maritime Fortres and Thus the Nation remained wholly destitute of Castholick Priests. The Reformed, and the Capuchin having undertaken since to get into Athiopians in the ware put to Death at Suachem, and elsewhere orme And the Capuchin having undertaken since to get into Athiopians in the ware put to Death at Suachem, and elsewhere orme

and the Bishop of Crisopoli, who was sent into hat Country with the Title of Apostolical Vicar, ould go no farther than Cairo. Afterwards a Mamite, who had been Thirty Years in Athiopia, eing arrived at Jerusalem in 1665, gave the following Account, viz. That the King, who persented our Religion, was dead; that his Son, who ad succeeded him, shewed himself to be well aftered towards the Catholicks, allowing them the Publick Exercise of their Religion; that in a Protince bordering upon Egypt, there were above Thirty Thousand Catholicks, and that in the City where he lived with his Family, their Number and mounted to Six Thousand, or thereabouts; that the hey spoke the Portuguese Language, and were expensed properly desirous to have Priests; and that a very seat Progress might be made in the Conversion of the Schismaticks, if the Missionaries would be sometimed with the Necessaries for Life, and the mind nothing else but the premoting of the Glory area of God.

This Account having been communicated to a anticular Congregation the 7th of December 1666, and the was ordered that the Million should be revived, and that one Antony Andrade, a Native of Athinists, who had been Chaplain to the Patriarch, and was made Bishop of Calipuli, should be sent that Country, with the Title of Apostolical of the Wicar. The Missionaries were ac ordingly provited with Money, Books, and other Necessaries; artest and being arrived at Suez, they informed the formation continued still, but not so violent as it was at suppose inst. In the Year 1671, the Congregation was inhere ormed that those Missionaries, and the Apostolian continued that those Missionaries, and the Apostolian continued that those Missionaries, and the Apostolian cal

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cal Vicar, had been killed out of Hatred again the Catholick Religion. Thus that Mission wa altogether forfaken; but it has been fince unite to that of Egypt, with Orders for the Superior to fend Missionaries into Æthiopia, upon a favoura ble Juncture; and Care has been taken to provid the Money necessary for this Purpose. That Supe rior has represented to the Congregation, that 'ti very difficult to go into Athiopia, by the way o Cairo, there being few Opportunities of embark ing for that Country; and that it were better to fend the Missionaries by the way of Portugal, o by the Persian Gulph. Whereupon a Letter wa written to the Nuncio in Portugal, who answer ed, that the Ships which set out from Lisbon, g directly to Goa, and that none could ever get int Athiopia; and therefore if the Missionaries should go as far as Goa, and come back from thence to the Persian Gulph, the Voyage would be much longer, and more chargeable, than that of Caird Wherefore feeing it is so difficult for our Missiona ries to get into Æthiopia, the Conversion of the Cophtes would be the best way to restore the Catholick Faith in that Country. Cardinal S. Onofri fettled a Maintenance for the Cophtes in the Col lege de propaganda Fide; and had they been brought over in due Time, we might have now proper Missionaries both for Egypt and Æthiopia All possible Diligence should be used hereafter, to get some Cophtes; and the New Bishop should be ordered to fend to Cairo for some, at the Charge of the Congregation. A French Capuchin lately arrived from Eypt, believes the Cophtes may easily be converted. They are, fays he, plain and good natured Men; they have no Aversion to the Catholicks

tholicks; nay, they acknowledge the Pope to be the Head of the Church, and fay, the Length of the Journey hinders them from coming to pay their Obedience to him; in short, they believe we only differ from them in Rites and Ceremonies. Your Holiness might therefore, (in order to promote so good a Work,) appoint a particular Congregation, to examine the Relation of that Capuchin; and some other Accounts, that are in the Archives.

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FEZ and MOROCCO.

A Mission of barefooted Franciscans of the Province of St. Didaco, was founded in the Kingdoms of Fez and Morocco ever fince the Year 1630. That Mission made a great Progress in the Conversion of the Moors, Jews, and Renegadoes, and was revived last Year, by sending thither Twe've Monks with the Approbation of the Nuncio of Spain. Don Pietro d' Arragona has lately erested an Hospital at Fez, and another at Tetuan, which are ferved by Two Religious, of the Redemption of Spanish Slaves, to whom the Congregation has granted the Power of Missionaries for Three Years. The fame Fathers have a Convent at Morocco; but there are few Religious in it, because the King makes now his Residence at Fez, where the greater, to eft Part of the Christian Slaves are.

ARDA and NIGRITIA.

There was in Arda and Nigritia a Mission of Capuchins of the Province of Caftile, who were fent thither in 1659, by the Congregation,

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at the Request of the King of that Country, by means of his Ambassador at the Court of Spain. The Missionaries met with a kind Reception; but afterwards they went away without having made any great Progress: Supposing that the King pretended to turn Catholick, only to fettle a Trade with Spain. Some Missionaries are now returned into that Country.

SIERRADI LEONE.

IN the Year 1652, the Congregation founded, in the Kingdom of Sierra di Leone, a Mission of Spanish Capuchins of the Province of Andalusia. They set out, being Fifteen in Number; but Three only arrived in that Country, the others having been taken and detained by the Portuguefe, who were then at War with Spain. Those Missionaries wrought many Conversions; for the Congregation was informed fome few Years after, that they had baptized a great King, and Three leffer Spones, with many Noble Men, and abundance of Ye common People; and that they had built fome th Churches in the chief Towns: Which was the Reafon why fome other Religious were fent thither in Fr 1657, and 1664. But in the Year 1673, Father ve Paul Freginal, a Spanish Caputhin, and Sub-Pre- Ex feet of that Mission, arrived at Brussels. Most of an his Companions being dead, he came thither to an get some Religious of Flanders, or France: Sup- tio posing it would be more easy for them to obtain the from the English, and Dutch, the Liberty of em- of barking. This was communicated by the Inter-nuncio of Flanders, to the Congregation, who confidering that feveral Inconveniences might arise in the that

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that Mission, if it should consist of Missionaries of different Nations, writ a Letter to the Nuncio in Spain, importing that the Provincial of Andalusia should send new Missionaries into Sierra di Leone. But Father Paul, just now mentioned, being come to Madrid, and having had a Conference with the Nuncio, persuaded him to inform the Congregation, that it was highly necessary to send into that Country some Flemish, or French Missionaries, confidering the great Scarcity of Men qualified for fuch a Mission in the Province of Andalusia. last, the difficulty of Shipping the Spaniards, and the Nuncio's affuring, that the French Monks would neither prejudice, nor disturb the Mission; besides the Approbation of the Nuncio in France; these Confiderations, I fay, moved the Congregation to order the Procurator-General of the Capuchins, and also the Nuncio of France, that the French Miffionaries should be fent into Sierra di Leone. that But Monlignor Mellini, Your Holines's Nuncio in effer Spain, has informed the Congregation this present te of Year, that this Mission is wholly forsaken; that some the Churches are spoiled, and destroyed; that the Rea- Catholicks have no Evangelical Ministers; that the er in French Capuchins, designed for that Mission, neather ver went into Sierra di Leone, alledging for their Pre- Excuse, that they were engaged in other Missions, of of and that the last Wars of France with Holland, er to and other States in the North, made their Imbarka-Sup-tion very difficult in the Foreign Ports. brain the Kingdom of Sierra di Leone has been deprived f em of both Missions. The Nuncio of Spain having Inter-informed Your Holiness, that the Spanish Com-ocon-merce with the Negroes of Africa is now on foot; rife in that feveral Ships go into Sierra di Leone every that K 2

TEAL

Year; and that a Person belonging to the Spanish Court, and extremely Zealous for the Propagation of the Christian Faith, offers to send thither Twelve Religious, and to maintain them at his own Charges; Your Holiness has approved such a Pious Design, and ordered the Nuncio to promote the Execution of it.

OVERIO and BENIN.

THE Kingdom of Overio lies upon the Western Coast of Africa, and borders upon the Kingdom of Benin. The King of that Country, having embraced the Catholick Religion, writ a Letter to Innocent X. of Holy Memory, in the Year 1651, befeeching that Pope to fend him some Evangelical Ministers for his own Benefit, and that of his Subjects. Accordingly a Mission of Capuchins was fettled, not only in the Kingdom of Overio, but also in that of Benin, though all the Inhabitants of the latter were Idolaters, and even Worship their King. Thirteen Priests with their Prefect were also sent thither: They made a very great Progress, and not only converted the King, but also persuaded him to marry a Portuguese Woman. Afterwards they were persecuted by the Vicar-General of St. Thomas, who pretended they could not be there without his Permission, and so fent the Prefect Prisoner to Lisbon; but he was quickly fet at Liberty. That Country is now governed by the Bishop of St. Thomas, who is a Portuguese. The Nuncio of Portugal should be ordered to give some Information about it. with the Negtoes of Africa is now on foct;

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s into that Country.

THere are in Guinea, (which is a vast Country in the Torrid Zone,) many Colonies of Enghis, Dutch, Swedes, and Danes; and therefore, besides the Insidelity of the Natives, Heresy has also got footing in it. A Mission of Capuchins was settled there in 1674, at the Request of a Provincial of Bretagne, who was informed that the Inhabitants were very teachable, and almost without any Religion. Those Missionaries being arrived in the Kingdom of B, which makes Part of Guinga, were kindly received by the King. and all the Negroes. A Place was immediately granted them to fet up an Altar, where they faid. Mass in the King's Presence. Those Fathers are very successful; and a Patent is now drawing up, to make the Provincial of Bretagne Prefect of that hat Million; another Mainim having offered to be at all the Charges necessary to

TARBAR BRIT about that

THE Coast, called Barbary, is a large Trast of Ground, where there are many Catholicks, most of them Slaves; and therefore, in order to assist them, the Congregation keeps an Apostolical Vicar at Algiers, wiz. Mr. John Levacher, a French Priest, and a very Worthy and Apostolical Man. The Congregation kept also another Vicar at Tunis; but now they have only a Priest there, with the Title of Sub-Vicar, who is subject to Mr. Levacher. That Vicar and that Sub-Vicar have an Inspection ex Officio over the Priests, who are Slaves, and over the Regular Missionaries, whom

whom the Congregation fends into that Country. The Reformed serve in Algiers; and the Capuchins at Tunis; and Four of this last Order, very well qualified, are lately gone thither, besides Two Priests of Naples, who have offered to go and live there at their own Charges: Cardinal Spinola has given a good Character of them. There is at Tripoli, besides some Capuchins, a Mission of Reformed for the Slaves, who are there in great Numbers; but that Mission consists now of very sew Mission staries.

The Bastion of FRANCE.

IN a Place, called the Bastion of France, there was a Mission of Barefooted Augustins for Numidia, and other adjacent Provinces; but it was suppressed by the Death of a French Merchant, who maintained it. In the Year 1667, it was proposed to restore that Mission; another Merchant having offered to be at all the Charges necessary to keep it up. The Congregation writ about that Affair to Cardinal Roberti, who was then Nuncio; but he never made any Answer. It would not be amiss to write to the present Nuncio about it.

affift them, the Congregation keeps an Apolicili-

Tabarca is a small Island, not far distant from the Coast of Barbary. It has been possessed about these Hundred Years by the Family Lomellina, who have there a Castle very well provided. That Island is inhabited by about Six Hundred Catholicks, most of which are Soldiers, and Officers, with

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with the Governor and his Family. Two Augustins perform the Function of Curates, and acknowledge the Archbishop of Genua for their Ordinary. There was heretofore a Mission of Capuchins; but it was suppressed in 1651, as being unnecesfary.

CAPONEGRO.

This is a Promontory lately conquered by some Gentlemen of Genoa, who have fortified it to fecure their Goods. All the Inhabitants are Ca-Having obtained Two Religious from the General of the Capuchins, to be their Spiritual Directors, they endeavoured to procure them the Authority of Missionaries, which Your Holiness would not grant. We hear now, that the Turks have burnt that Place, and imprisoned the Governor, and fome other Perfons.

MELILLA

THE Capuchins have Hospices at Melilla, Renon de Velez, and Porto di S. Michele. In 1662, the Provincial of Andalusia desired to settle there a Mission of those Religious. But the Congregation being informed by the Nuncio of Spain, that the Capuchins of those Three Places were not allowed to preach the Catholick Faith to the Infidels. and that they were only designed for the Garison, which the King of Spain keeps there, refused to give them the Title of Missionaries. However, if any Progress could be made among those Infidels, by fending a greater Number of Religious, it would be no Prejudice to the Garison; and theretore -

fore the present Nuncio should be consulted about it.

B o N A.

Bona is the Ancient Hippo, where St. Augustin was Bishop. The Barefooted Augustins made heretofore a great Progress in that Place; and because there are many Catholicks in it, the Congregation was frequently desired to settle there a Bishoprick, a private Person offering to give Three Hundred Crowns a Year for that Purpose. But because the Order of St. Augustin made the same Offer, they had the Preserence given them by the Congregation in March 1644; and the next Month, a certain Time was set for the Endowment of that Bishoprick. It does not appear that any thing has been done towards it; nay, we hear now, that there is no Mission of the Baresooted Augustins in that Place.

TREMISE N.

This Kingdom was formerly the Mauritania Cafariensis: It is a Barren Country, and full of Desarts. In the Year 1641, the Baresooted Fathers of the Redemption were appointed Missionaries, and ordered to live there, not only in the Time of the Redemption, but continually, for the Assistance of the Catholick Slaves, as 'tis practifed in Barbary. We have no Account of them, and know not whether they continue to live there.

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might fend thither fome of his Religious, The

Apo-Verde was so called from a great many Woods, which are green all the Year. It is: very fruitful and Populous Country. There are many Habitations, like small Boroughs, Two or Three Leagues distant one from another. The Houses are covered with Rushes; the Inhabitants are quite Black, and go almost stark naked. Their Religion has some refemblance with that of Mahomet, though they worship the Rising Sun. Their King is a very potent Prince: He always keeps Three or Four Thousand Horses, and is so far a lover of Foreigners, as not to fuffer that any wrong should be done to them; but he gives them no Aflistance, and expects to receive continually Presents: from them. In the Year 1636, the Capuchins of the Province of Normandy were fent Missionaries to Capo-Verde, and their Provincial had the Title of Prefect given him. They made some Progress, but they left that Country because they could not live in it. The Fathers of the French Mission, in their way to the Isle of St. Laurence, give some Affishance to those few Christians, who remain at Capo-Verde.

SENEGA:

Senega is a small Kingdom upon a Branch of the River Niger; and therefore it is also called Rio di Senega. The French drive a great Trade there: which is the Reason why in the Year 1673, the Provincial of the Third Order of St. Francis at Paris desired of the Congregation; that he might

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might fend thither fome of his Religious. The Congregation refused it, because they believed then that the French Capuchins were in Sierra di Leone, to whom the Mission of Senega had been also granted. But those Missionaries are not gone thither; and therefore the Kingdom of Sanega remains deprived of Spiritual Affistance. The Nuncio of France should be informed of it.

Missions have been founded in many other Kingdoms and Provinces of Africa; but they have been also forsaken, without giving notice of it to the Congregation. Wherefore, it was decreed in the Year 1651, that Missionaries should not be allowed to forfake their Missions without Leave from the Congregation. This Order is not ob-

ferved.

CONGO and ANGOLA.

done to them; but he give

THE Kingdom of Congo lies upon the Western Shore of Africa, and reaches almost to the Confines of Athiopia. It is divided into Six large Countries, and inhabited by Christians and Heathens. It was converted to the Christian Faith by fee the Portuguese, about the Year 1590; and Pope Clement the VIIIth granted them a Bishop, Ereeted a Cathedral in the Capital City called St. Salvador, from that Church, and put it under the Archbishop of Liston. But the Portuguese, who ing pretended to have the Nomination of that Bithoprick, furnishing it with a certain Sum of Mo-Go ney, removed it from St. Salvador to Loanda, and Salvador called it no longer the Bishoprick of Congo or St. Ex Salvador, but of Angola. The Congregation, in the order to take care of the Christians in those Parts, Founded he

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Founded a Mission of Capuchins in the Year 1641, not only for the Kingdom of Congo, but also for that of Angola, (commonly called Matamba by the Portugue(e,) and for that of Calange, which reaches a great way into the Inland. Those Miffionaries make their Residence at Loanda, where they have a Church, and a Convent, with a Quire. They have made a very great Progress in those Kingdoms, and converted a very great Number of the Inhabitants, who have often defired that the Holy See would fend them some Bishops. Whereupon the Congregation, to avoid the Difficulties of the Nomination abovementioned, decreed that a Bishop in partibus should be fent into Congo, and pitched upon D. Francesco Staibano, a Neapolitan; but that Decree was superseded for some Political Reasons alledged by the Minister of Portugal.

The Missionaries have introduced into these tern Kingdoms, Baptism, the Use of Confession, and the of the Eucharist, Extreme Unction, and Marriarge age. A Fraternity of the Rofary has been Found-dea-ed there, and Two at Loanda: One for the Euroby feans, and another for the Natives, besides a Congregation for the Reformation and Education of EreYoung People. The Conversion of the InhabiSaltants would be attended with better Success, were
the troot for the Tyranny of the Nobility, who bewho ing extremely addicted to Rapine, think it LawBiful and Honourable to take away other Mens
MoGoods. And therefore the People, who are rather
and Slaves than Subjects, dure not depart from their
or St.

Example, though they appear well affected towards
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There is no Place in the Kingdom of Congo. (and much more, in other Countries not so well instructed in Christianity,) but what has an Idolatrous Priest, who is a Necromancer, and a Sorcerer. Though those Priests fear and shun the Misfionaries, freely confessing that they cannot withstand the Ministers of our God; yet they leave nothing unattempted to pervert the Simple, and do very much prejudice our Religion. As for what concerns the want of Christian Priests, it is undeniable that their Number will never be sufficient, unless the Natives be ordained, as the Congregation has frequently declared. Nay, that Society writ to the King of Congo him elf, and exhorted him to fet up a Seminary, to be maintained with the Tithes; but hitherto the Thing has had no effect. Twelve Capuchin Missionaries have lately been fent thither, with Father Paolo Francesco of the Port of St. Maurice their Superior, who having received a great many Favours from Your Holiness, desires still that he may make use of the Novices in the Convent of Loanda, to increase the Mission, without getting all the Missionaries from Italy. I should think it better for that People, to fend thither an Apostolical Vicar, with the Title of Bishop; who being there with the Capuchins, might ordain Priests, when they have been instructed by them, and settle those Kingdoms more effectually in the Catholick Faith. But I am afraid this Holy Design will be opposed by the King of Portugal, who has now fent into Angola a Bishop nominated by him, and confirmed by the Holy See. That Bishop will do little good in Congo, not only because of the vast Extent of that Country, but also for Political Reafons,

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fons, confidering that the King may suspect the Intercourse of his People with the Portuguese, especially in the Country of Sogno. Tho' the Prince of that Country is Tributary to the King of Congo. yet he is very powerful, and has lately been engaged in a great War with the Portuguese, who defigned to subdue him; but their Attempt proved unfuccessful, and that Prince begged the Interposition of Your Holiness to procure him a Peace. Whereupon, the Congregation having writ to the Nuncio of Portugal, he answered, that he hoped every Thing would be now quieted there, by the Arrival of the New Viceroy. That Prince (who is Elective,) is a good Catholick, and has a great Esteem for the Missionaries, and therefore deserves the Protection of Your Holinefs.

MADAGASCAR.

THE Isle of Madagascar, or St. Laurence, lies over-against the Eastern Shore of Africa, and is as large as Great-Britain. The Dutch landed in it, and fortified themselves in a Port; but they were expelled by the Inhabitants, who are Idolaters. Afterwards the French took Possession of the same Port, and built a Fort upon the very Foundations of that, which had been built by the Dutch. and demolished by the Inhabitants. Eight Missionaries were fent thither by the Founder of the Mission, Vincentio di Paulo, with the Permission of the Congregation; and they converted Five Thousand People in a short Time. The Mareschal de M defired, in the Year 1661, that a Bishop should be settled in the Isle of Madagascar; and he offered to affign a fufficient Revenue, not

only for the Bishop's Maintenance, but also for that of the Clergy. The Congregation answered, That fince that Island did not afford what was necessary to erect a Cathedral, it would be better to fend thirher a Titular Bishop, invested with the Power of Apostolical Vicar. Whereupon the Mareschal proposed Two Capuchins, that one of them might be elected Apostolical Vicar; but the Congregation rejected that Proposal, not thinking it proper to fend other Monks into that Mand, where the Fathers of the Mission were already, and made a very great Progress; the more, because some Augustins, and Barefooted Carmelites, had been there, and then went away. I hear now, that the French have also been expelled from thence, and that the Fathers of the Mussion are resolved to forfake it, not being able to live there longer.

MONOMOTAPA.

IN the Year 1630, the Holy See had an Account of the Conversion of the Emperor of Monomotapa, made by Father Aloisio dello Spirito Santo, a Dominican, who desired the Congregation to send him Missionaries. Whereupon a Letter, concerning the Choice of some Religious, was sent into Portugal; and in the Year 1632, Ten Missionaries set out from thence, by the King's Order, for Monomotapa. From which Time we have had no surther Information.

Such is the Present State of Christianity in A-frica. That Country is inhabited by the Mahometans, only towards the Mediterranean Sea; and the greatest Part of it is possessed by Schismaticks or Insidels. So that it would be no difficult Thing,

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to settle the Catholick Faith in all that Part of the World, as it has been already settled in the Kingdom of Congo, if New Missions were sent thither, and if those that have already been founded, did not remove from thence.

AMERICA.

AMERICA, (otherwise called the West-Indies,) is a New World of a larger Extent than After. Africa, and Europe, taken together; and yet it has not been wholly discovered. The greatest Part of it belongs to the Spaniands and Pontuguele: but the French, English, and Dutch have also a confiderable Portion of it. There are in America, Bishopricks, Universities, Convents, and Missions: and therefore if it be viewed at a distance, it seems to be a New well-fettled Christianity: But if we take a near Survey of that Country, the Catholick Religion has made a very small Progress in it; I don't mean in the Provinces subject to Catholick Princes, but in the vast Number of those, that profess fill Idolatry, and in those that are possessed by the English and Dutch Hereticks.

That Continent is divided into Two great Peninfulus, joined together in the Streight of Banama. The one is called South America, and contains Peru, Brafil, the New Kingdom of Granada, the New Andalusia, Cartagena, S. Marta,
Venezuela, Popaian, Quito, Paraguai, Guiana,
and Chili, as far as the Streight of Magellan, besides the Isles Antilles. The other Peninsula, called North America, comprehends New France,
Virginia, Florida, New Spain, New England, New
Holland, New Mexico, New Biscay, and the Great Island

of California, besides many other Provinces alto

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Christopher Colombo began to take Possession of the West-Indies, in the Name of the King of Cafile; which occasioned several Disputes between that Prince and John II. King of Portugal. Pope Alexander VI, to whom the Decision of this great Contest was referred, divided the World in such a manner, that excepting those Countries already possessed by Christian Princes, the Eastern Part should belong to the Crown of Portugal, and the Western to that of Castile: To this End, he drew an imaginary Line, a Hundred Leagues more Westward than the Isles Azores, and Capo Verde. The Crown of Spain pretends, that these Two Things are contained in the Pope's Bull. 1. That he grants all the West-Indies to the Kings of Castile. 2. That he gives them a full Power to provide the Inhabitants of those Countries with Ecclesiastical Mini fters. As to the First, many Authors have warmly debated this Question, viz. Whether the Spaniards could Lawfully deprive the Americans of their Dominions: And there are many Arguments for the Affirmative and the Negative, As for what concerns the Second Head, which is the Ground the Spaniards go upon, for their Right of Patronage in the West-Indies; if they urge for it the Bull of Alexander VI, 'tis certain it gives the Kings of Caftile no other Spiritual Power, than that of taking upon themselves to send into America good and honest Monks, well approved by their Orders and Superiors, for the Propagation of the Catholick Faith. The Pope means this, only with Refpect to the Charges of the Voyage, and the Conveniency of Shipping, referring himself to the Promifes pears from the Words of the Bull. Et non dubitamus pro vestra maxima devotione, & c. But tho' he Right of Patronage is only acquired by the foundation, Building, & c. of Churches and Monasteries, which have been erected by the Industry of the Monks, and the Charity of the Americans; get by means of the Tribunal, called The Tribunal of Force, the Vice-Roy, and the Lay Magistrates, intrude themselves into all Ecclesiastical Matters,

even fo far as to punish the Bishops.

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Besides the above-mentioned Bull of Pope Alexunder, there is another of Adrian VI. in Favour of the Regulars, which those of Castile call the Bull Omnimoda, and they put fuch a wide Contruction upon it, that without minding the Conlitions and Restrictions contained in it, they fancy they may do any Thing. Hence it is, that, even without any Lawful Cause, they dispense with the Restitution of other Men's Goods, dissolve Marriges that are not confummated, and Vows of a blemn Profession: And do many other Things, which the Holy See does feldom or never permit. The Congregation has often doubted whether one may give any Credit to that Bull, because it is not be found in the Registers, and because that Pope was not then at Sarragoza, though the Bull be ated from thence. The Mendicants obtained alfrom the Blessed Pius V, after the Council of Trent, the Liberty of exercifing the Office of Cuate in their Convents, or in any Country, (proided they understood the Language of it,) with the are Permission of their Superiors in the Provincid Chapters, without asking it of their Ordinaries. but this Bull was revoked by Gregory XIII, who brought brought it to the Terms of the Council of Trent, bired which subjects the Regular Curates to the Examination, Jurisdiction, Visitation, Correction, and he I Dominion of the Bishops. And though Gregory SIV. restored many of their Privileges, yet they were still revoked by another Bull of Gregory XV. hent Nevertheless the Monks, the Mendicants, and the ten, Military Orders, exempt themselves from the Jurisdiction of the Ordinaries putting into their risdiction of the Ordinaries, putting into their own Churches Curates independent from the Bi-shops, and alledging for it, not only the said Bull of of Adrian VI, which they pretend to remain in full Force, but also a Modern Brief of Urban VIII, ided full Force, but also a Modern Brief of Urban VIII, ideal (directed to the Bishop of Gravina, who was then hier Nuncio in Spain,) whereby it is ordered that the te, Execution of the derogatory Bull of Gregory XV, and be superseded in the Kingdoms of the Crown of the Gastile. Besides, in the Year 1652, (the Tenthos June) as Writ of the King of Spain was drawn up at Madrid, whereby the Vice-Roy of the West Indies hey was empowered to chuse and approve the Persons that were to be made Curates, Provincials, Commissaries, Wandens, and Priors, and to turn them so out of their Offices, in his Majesty's Name, whenever it should be necessary. It empowered also the ast Archbishops to visit the Regulars in Matters relating to the Care of Souls, besides many other orders about the Ecclesiastical Government of the Holy See. And though the Regulars opposed that were the Madrid and at Rome, yet they obtained him Redress: And so, the others remained in Possession of their Pretensions. fession of their Pretensions.

Such is the prefent State of the wen-mues, at they are governed by Spain, which pretends that at the King is the Apostolical Delegate, and Suprements Di-

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ent. Director of the Ecclesiastical Hierarchy in those mi-buntries. Many Churches have been erected from and he Time of Leo X. 'till now, at the Nomination fory fthe Catholick King, viz. Five Archbishopricks, and hey ther large and rich Bishopricks; but I shall only the catholic Provinces, where there are, or have the ten, Missions for the Conversion of Insidels.

Svorskulli ala ili PERI.

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Bi-Bull TO begin with South America, I shall in the in first Place give an Account of Peru. It is di-III, ided into many large Provinces. Lima, the hen hief City of that Country, is an Archiepiscopal the usual Residence of the Vice-Roys, the ce, and the usual Residence of the Vice-Roys, IV. and Council of the Indies. Excepting some Towns, and other Places frequented by the Spaniards, the maining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining Part of Paru is inhabited by a vast Mulmaining hey are all Idolaters: Some Worship the Sun, and ons berefore build their Houses and Cottages with the long towards the East. Others Worship Trees, hey are all full of Superstitions, addicted to Witchten ast, and converse with the Devil, in such a Mannett and converse with the Devil, in such a Mannett many, after they have been baptized, rether asses, have no Regard to any Degree of Consanded winity, and even Sin with all Sorts of Animals. Post of that the Missionaries take more Pains to root of that the Missionaries take more Pains to root. of that the Missionaries take more Pains to root ut the Vices of the New Converts, and to make as hem obey the Law of God, than to fettle them hat a the Catholick Faith. And because the Peruvieme in live in the most inward Parts of the Country, Di- A

and have therefore a greater Liberty, and more R Occasions to Sin; the best Way the Missionaries Families to those Places, which are inhabited by Families to those Places, which are inhabited by Christians, that Shame, Fear of Punishment, the hophe frequent Preaching of the Gospel, and the Use of ion Sacraments, may keep them from relapsing into Three their Errors. But 'tis a very difficult Thing, even place for the most civilized and the best disciplined Christians, to put off the Old Man, and renounce their of Missionaries meet with great Difficulties in reforming the Manners of the Peruvians, and find them great felves exposed to several Dangers upon that Achieur count, so far as to be sometimes deprived of their Who Lives. When the Missionaries have removed them which to the Christian Habitations, they use by Reason mise of their great Numbers, and for Want of Chur-Tha of their great Numbers, and for Want of Churches, to let up great Crosses to be worshipped by The them. Afterwards they build an Altar to Administer the Sacraments to that People, and make even them hear Mass, preaching and teaching the Christian Doctrine: And to that End, they take great ther Pains to learn the Language. Father Paul di Roias not an Augustin spent above Forty Years in this Apo-Augustin spent above Forty Years in this Apo-Augustin spent above Forty Years in this Apo-Augustin spent and converted an innumerable confulitude of Insidels in that Country, and even and in the remotest Provinces. The Missions, that have white been sent thither at several Times by the Apostolical See, consisted of the Dominicans of the Province of Peru, and of Augustins, and Minor Ob-Servantins, among whom the Blessed Francis Solamo made a wonderful Progress, as it appears from this Process drawn up by the Congregation of Minor Obhis Process drawn up by the Congregation of M Rites and the most inward farry of the Courseil

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RIVER of the AMAZONS.

THE People of the River of the Amazons were by discovered in the Year 1638, by Father Chriby he lopher D-, a lesuit, who published a Relaof ion of that Country in Spanish. They worship nto Three Sorts of Idols, which they keep in a certain en Place of their Habitations, and implore their Activities in Filling and in Seed-Time, and in Time he inhabitants, seeing that the Spaniards had crossed m- 6 many Countries without any Harm, defired with m- great Earnestness that they would give him one of Actheir Gods, who were so careful to preserve them. neir Whereupon the Spaniards left him a Crucifix, and which he received with great Veneration, and pro-for mifed to worship and invoke him in his Wants. our That People are very fenfible and good natured: by They have an admirable Skill in Handy-Works, mil- and Converse with great Simplicity and Affability ake even with Foreigners; offering them what they have, receiving them dancing, and giving them or they have Marks of Love. They are of a middle Size. oias not fo Olive-coloured as the Brafilians, and the able Country a Nation of Giants Sixteen Palms high, wen and another of Warlike Women without Men; which is the Reason why the Country is called the coliRiver of the Amazons. The Air is not very whole Pro- some by reason of the Marshes; and there is a great Ob- Lake, called the Lake of Parimao. Many Missions ola-have been fent thither at several Times, viz. of the from Capuchins of the Province of Valencia, of the of Minor Observantins of the Province of St. Antony of of Portugal, and of Dominicans; but we don made know what they do, nor what they have done.

The ANTILLES.

Year THE Spaniards, who set out first of all to conshe I quer the West-Indies, went through the Islands that lie near the Coast of America, and calle men them Islas Antillas; and the French to this ver So Day call them Antilles, or Caribes, from a barba to A The Spaniards landed in those Islands; but no are in thinking them worth invading, they were content on thinking them worth invading, they were content on ed to take Water and Refreshments, in order to The pursue their great Design, which was to make them the selves Masters of the Continent. A French Gen Brest tleman of Normandy, seeking his Fortune by Sea Year was accidently driven into one of these Islands man now called St. Christopher, where he began to settle himself; and at the same Time an English Gentle may man, whose Name was Warner, came also intelliging the Manner of these and they are they are the same they are the they are the that Island. Being both equally Strong, they a white greed together, and divided it between them; bu Cay, at last the French Gentleman remained absoluted loss Master of it, and after his Death left it to the Or on a der of Malta. Those Knights, after they had been excluded of that Island for a long Time, were obliged perfectly Reason of their excessive Expences to sell it to and the King of France for the Price of a Hundred and the Differ Thousand Common Thousand Thousand Common Thousand Thousand Common Pifry Thousand Crowns. The King granted many life Privileges to his Subjects in that Island, and gave Dut them leave to settle Colonies in that Tract of gave Islands lying between the Tenth and Twentieth St. C Degrees of Northern Latitude. That Company is a after the Death of Cardinal de Richelieu, who had any

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that the greatest Part of those Islands came into the Hands of private Men, who bought the Property of them with the King's Consent. But some Years ago that Company was set on Foot again by for the Present King Lewis XIVth, with good Success, as specially in what concerns the Spiritual Governble ment.

ver Some of those Islands belong to England, some to Spain, others to the Dutch, and others to the new most Christian King. Besides the Europeans, they no are inhabited by the Barbarians, whose Conversi-ent on is very difficult by reason of their Language. er t Their Children learn the French Tongue, and at the same Time are instructed in Religion. Father Sea Breton, a French Dominican, who has lived many Sea Years among that People, has composed a Gramands mar, a Dictionary, and a Catechism, in their Language, whereby the Conversion of those Insidels may be made more easy. As for the State of Reinfeligion in these Islands, it appears that in those which belong to the French, viz. St. Christopher, but Cayenne, Martinico, Guadaloupe, and others, I columbia dolarry is wholly rooted out, and no other Religious and allowed but the Catholick. The Calvinists are on allowed but the Catholick. The Calvinists are been excluded from Publick Offices. The Dominicans ligo perform the Mission: They have the Care of Souls, it to and are more numerous and powerful than the oland ther Monks. Some Jesuits lived heretofore in the many life of Cayenne, and were made Prisoners by the gave Dutch, when they took it: The Capuchins are alect of gone thither. The barefooted Carmelites are in the st. Christopher, but take no Care of Souls: There pany is also a certain Number of Secular Priests without had any Authority, whom the Jesuits oppose with all had any Authority, whom the Jesuits oppose with all made

their Might: for, according to their Custom, the would fain be alone in that Plentiful and Delight ful Island. The Herefies of the English and Dutc are professed in those Islands that belong to them Two Sorts of Infidelity prevail in the Antilles. Th First is that of the Natives; and there is little Hopes of converting them, because they are will and barbarous, and Enemies to Human Society They worship the Devil, who uses to beat then horribly; but after they have been baptized, he into can do them no Harm. Another Obstacle to their bein Conversion is their being engaged in Wars with Pri the English, who give them no Quarter; and there Bra fore they bear an implacable Hatred to the Chris tha flian Name. The Second Sort of Infidelity is tha Lab of the Negroes, who are carried by the English and take Dutch from the Coasts of Africa to be fold in their Islands. They make the greatest Riches of the Country; for their Masters put them to any Work and use them like Beafts. To conclude, the Catho lick Religion runs no Hazard in the Antilles, be cause the English and Dutch are not able to expe the French from thence. same, Martinico, Ch

lesery is wholly rooted out, and no other Relig

DRASIL, a vast and fruitful Country, lies between the River Maragnan on the North, and Rio de la Plata on the South. It is Five Hundred and Fifty Leagues long, Two Hundred broad, and Nine Hundred in compass. This Country was difcovered by the Portuguese, under the Conduct of Americo Vespucci a Florentin. Being sensible that it was very Fruitful, though uncultivated by Reafon of the Barbarousness of the Inhabitants, they

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attempted to make themselves Masters of it, by building feveral Forts along the Sea, and fettling some Colonies of Portuguese. By which Means those Barbarians being quickly civilized, returned to their Villages, and betook themselves to plough the Ground, and to Trade, especially in Sugar. The Portuguese remained in Possession of Brasil ty without any Disturbance, as long as their Kings en reigned; but when the Crown of Portugal came he into the Hands of the Catholick King, the Dutch ei being engaged in an obstinate War with that Prince, and invited by many Jews, who lived in Brasil for the Sake of Trade, undertook to conquer iri that Country; which they did without any great ha Labour, not only because the Spanish Forces were and taken up with other Wars, but also because the hel Dutch granted Liberty of Conscience to every Bothe dy. In Process of Time, the Dutch Government growing too severe, the greatest Part of the Peobe and Antonio Cavalcanti, who having got together xpe Fifty Thousand Men, made themselves Masters of all the strong Places, excepting Recifo, and expelled the Dutch from that Country; and though the latter fent a New Fleet, yet they could not retake it. Thus the Crown of Portugal remained in Possession of Brasil. There was then but one Bi-and shoprick, viz. in the Bay of All-Saints, now ere-dred sted into an Archbishoprick by Your Holiness. and The Mission of the French Capuchins of the Prothat made some stay in the Isle of St. Thomas: That Realisand was afterwards taken by the Dutch, togethey ther with Angola; and the Portuguese being expelations.

led from it, those Religious were transported with them to Olinda, which had been recovered by the King of Portugal. They found the Catholick Religion in great Confusion, not only by reason of the Fews, but also upon Account of the Hereticks. who having expelled the Catholick Priests, that they might more eafily introduce the Doctrine of Calvin, married the Daughters of the Portuguele. even against their Will. The Capuchins opposed fuch an Attempt with fo good Success, that the Dutch were expelled from Recifo in Pernambuco by which Means that Part of Brasil returned to to the Obedience of the King of Portugal. A Lay-Brother Capuchin did very much diffinguish himfelf upon this Occasion: Being skilled in the Ar of War, he directed the Portuguese Army to recover the Fort; and therefore the Restoration o the Catholick Faith in Brafil may justly be ascribed to the Capuchins. The Portuguese, in order to shew their Gratitude to those Fathers, gave then men a House, which is their Residence, at Recifo, and ther in Olinda, and a third in Rio di Gennaro and John IV. King of Portugal gave them as in the Hospice in Lisbon. Those Religious preach, ad minister the Sacraments, and instruct not only the Natives, but also the Negroes of Guine in the Holy of the Holy Natives, but also the Negroes of Guinea and A thiopia, who are there in great Numbers. In the Year 1664, that Mission, which was at first confined to Pernambuco, was extended to all Brasil and Come Vernambuco, and fome Years ago those Missionaries went Bish Hundred and Twenty Miles from Recife through Mountainous and Defert Countries, where the with found, in vast Forests, a great Number of Mer who lived like Beasts. And because those Me the lusted to marry without any Regard to the Degree

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of Confanguinity, the Millionaries obtained the Power of dispensing in the Second Degree those who embraced the Catholick Faith. Olinda and Pernambuco have been made Bishopricks by Your Holiness, at the Nomination of the Crown of Portugal, and they are Suffragans of the Archat of bishop of the Bay of All-Saints. In the said City of Olinda, a Congregation of Priests has been lately founded, with the Rule of St. Philip Neri. fed Part of their Inflitution confids in performing the the Mission for the Conversion of Insidels, according to the Power granted them by the Congregation.

RIO DI GENNARO.

THE Provinces of Rio di Gennaro, situated in the Western and Southern Parts of Brasil, towards the River de la Plata, were at first in the Diocese of the Bay of all Saints; but they were fivided from that Diocese for very good Reasons, hen mentioned in the Brief of Gregory XIII. of the ano 19th of July 1675. It was thought fit to appoint in those Provinces a Vicar, with the Title of Administrator of Rio di Gennaro, because that Country reached Nine hundred Miles from the City of the M. Saints, where the Bishop of Brasil resided. The Administrator had, by virtue of the Pope's The Administrator had, by virtue of the Pope's Brief, an Episcopal Jurisdiction, excepting the rasil God knows how he behaved him to be a fine of the Bishop: And in this God knows how he behaved himself; for the other nt ! Bishops were at a great Distance. This Ecclesiastiroug al Minister was elected by the King of Portugal, the without any Approbation of the Holy See. When Mer that Country was possessed by the Catholick King, the Holy See was defired to erest a Bishoprick in it, egree

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which was not performed: And therefore that large Country fuffered very much for want of Bishop, at least for the Ordination of Priest Your Holiness has remedied the like Evil, b erecting the City of St. Sebastian into a Bishopric That large Country runs Four hundred League along the Coast, being divided into several Govern ments, and containing many Villages and Town the Capital whereof is the City of St. Sebastian i fine the Twenty third Degree of Southern Latitud and It was formerly built upon a Mountain by reafor of the Wars with the Indians, and afterwards re built in the Plain. It contains about Two thou fand Portuguese, and above Six thousand Negro and Indians; and having a Territory of For Leagues very well inhabited, the whole contain above Twenty thousand Souls. There are in the City four Convents, viz. of Carmelites, Ben dictins, Franciscans, and Jesuits; and the latt teach in their College the Latin Tongue, Logic Philosophy, and Theology, both Scholastical as Moral.

PARAGUAI and CHILI.

THE Provinces of Rio de la Plata, or Parague fituated between Brasil and Peru, are t Richest and the most Plentiful in America, as contain three Cities with Spanish Colonies in the viz the Assumption, Cividad Real, and S. Cr della Sierra, which is the Seat of the Bishop la Plata, and of the Governor and other Office The Kingdom of Chili has a very long Coast up the South Sea, with a Chain of Mountains, I our Alpes, and reaches to the Streight of Magell

of

the It is a populous and plentiful Country, and has fome Gold and Silver Mines. The chief Town is. est S. Jago, a Spanish Colony, with an Episcopal See.

b There are in it Dominicans, Franciscans, and Fathere are in it Dominicans, Frantiscans, and Farich there della Mercede. Two other Towns stand interested the Mountains, besides that of the Conception will be built upon the Shore, and some others dispersed will along the Coast. The Patagons live upon the Conception in its of Chili, towards the Streight of Magellan, and have never been subdued; nor did any body venture to penetrate into their Country. Diego with a Part of that venture to penetrate into their Country. Diegois the Valdez settled a Colony in a part of that
the Streight, and called it St. Philip; but not long after, some Englishmen being arrived there, found
for all the Inhabitants starved to Death; and theretail fore that Port is now called the Port of Famine.
The Streight of Magellan, which was very dangetous by reason of its Length, Narrowness, and
the continual Storms, is not now frequented, because
another Streight more commodious and shorter,
all towards the Antartick Pole, has been since discovered by one Le Maire, whose Name it bears. vered by one Le Maire, whose Name it bears. The Jesuits, who were in Brasil and Peru, in the Year 1580, began to extend their Missions into the Inland Provinces; and Father Alfonso Parsena, igue one of the first who penetrated into them, baptie t zed in less than Ten Years above Twenty-five the Thousand Barbarians, and Father Emanuel Ottera a greater Number, in the Provinces of Para-Cr quai and Guaira. Being encouraged by this Proop gress, they penetrated as far as Chili in the Year ffice 1502, and having converted there many Nations, up performing their Mission without stopping in any s, li particular Place, but going up and down among gell those Barbarians, they founded afterwards in the L3

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Year 1607, the Province and Mission of Paraguai, which took in a hundred and sifty Leagues in length, having added to it Chili, and Tucuman, with a Design to subject that Country not only to Christ, but also to the King of Spain, persuading those Barbarians to live together, that they might be better instructed. And in the Year 1675, the Kingdom of Chili having been separated from Paraguai, the Fathers who remained in this last Country, besides their great Labour in those Parts that were subject to the Spaniards, ran over a great many unknown Places; and having erected there above Eighty Churches, made those Barbarians more sociable, and in a great measure Catholicks.

The NEW KINGDOM of GRANADA.

THE New Kingdom of Granada, bordering upon Peru, and divided from New-Granada in the Northern America, is subject to the Crown of Spain. It contains the Prefectures of St. Martha, Nuova, Cartagena, and Part of Popaian. It is a plain Country, full of good Pastures, and confequently abounding with Cattle; and there are in it some Gold Mines. The Inhabitants are very active, and apply themselves to Trade. The chief Town is Santa Fe di Bogota, a Metropolitan See, where there are some Convents of Dominicans and Franciscans. The Province bordering upon New Cartagena is a Country inhabited by Heathens, who live dispersed up and down in Cottages. Each Nobleman has many Concubines, the first whereof is his Wife, and her Children are the Father's Heirs. They offer no Sacrifices; but they practice Divination, and converte familiarly with 263 Y

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with the Devil, who answers their Petitions. They are so barbarous that they have no Notion of Rewards and Punishments after this Life. Father Alfonso della Croce, a Bare-sooted Augustin, converted Eight thousand of those Heathens to the Christian Faith; and therefore on the 7th of August 1629, Twelve Religious of that Order were sent Missionaries into that Country: That Father was made their Superior; and his Power extended also into the adjacent Provinces. This Mission was afterwards consistent for Twelve other Religious in the Year 1639, upon Consideration of the great Progress which was made in the Conversion of that People.

TERRA FIRMA.

THIS Province, which lies in the Middle of America, and joins the two Peninsulas togethen, was at first called Castiglia dell Oro. The Air is unwholfome by reason of the Marshes, and the Soil is barren. Panama is the chief City, and the Residence of the King's Officers, who govern allo Veragua, another Neighbouring Province, which has feveral Gold Mines. A Mission of the Capuchins of Caffile was founded at Darien in 1646, confirmed in 1649, and then dismissed; because, though it began with great Zeal, yet it had; no great Success. For the Inhabitants did not live together, but their Families, as 'tis practifed' among the Indians, were dispersed in the Mountains two or three Leagues one from another; which occasioned the Loss of a great deal of Time: and though other Missionaries were sent thither, yer they had no better Success. They were kind-1 4

ly received, and well used by the Natives; which was rather ascribed to the small Presents they received from the Missionaries, than to a true Dessire of saving their Souls: Whereupon the Provincial thought sit to recal the Missionaries. But the Congregation did not approve those Reasons, and ordered, that, notwithstanding the Difficulties just now mentioned, the Mission should be set on Foot again: It was conferred upon another Province of Spain, the 2d of December 1659.

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VENEZUELA.

INEZUELA, fo called, because the chief City is built in a marshy Place, like Venice, is a very fruitful Country, and contains several Gold Mines. The Capuchins of Arragon performed the Mission there, under the Direction of Father Francis de Pampeluna, and went also into New Andalufia, near the famous River Orinoco, (where there are plentiful Salt Mines,) and as far as the Provinces of Cumana, Caracas, Guarapiche, Guarachara, Aragua, and Amana, where they began to make a great Progress. The Mission being increased to the Number of Thirteen Missionaries, Five Princes of those Provinces embraced the Christian Religion, and by their Letters paid Obedience to Clement IX. Those Letters were delivered by Father Foseph de Caravantes, one of the faid Missionaries. After he had given an Account of the great Conversion of that People, Ten thousand having been baptized, the said Mission was confirmed by a particular Decree in the Year 1667. Between the River Orinoco, and the New Kingdom of Granada, there are many

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other Communities, each of which has a Head, or Prince, to whom they pay a great Respect. Before the Capuchins introduced the Christian Faith into those Countries, the Inhabitants went naked, and lived in a profound Ignorance of all things, excepting the Devil, whom they fear, believing that he can preserve or take away their Lives. Nay, some converse familiarly with him: and 'tis by their means that he fows many Errors, and endeavours to stop the Progress of the Missionaries. Polygamy prevails among that People; and fuch is the Fecundity of the Women; that were it not for the Plague, which frequently carries off great Numbers of Inhabitants, the Country could not contain them. They live generally. like Barbarians, without Policy and Government, and are the most miserable Nation in the World, by reason of their Poverty, though they might live in Plenty without any great Labour. Butthough they are so Poor, yet they freely give what they have. They hate Foreigners; which is the Reason why the Capuchins could make no great Progress among them till the Year 1662: Besides, the Ministers of the Devil laid many Snares: in their way; and it was by them that Father Augustin Villabano was killed in 1666.

NEW-FRANCE, OF CANADA.

I Proceed to the Northern America; and shall be gin with New France, called also Canada. It is a vast Country; and though it be situated in the Temperate Zone, yet the Summer is extremely Hot, and the Winter extremely Cold. This: Country was discovered by the French in the Year

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1504, and is full of Mountains and Solitudes inhabited by Men commonly called Savages. There are also many other Places full of Heathens. They acknowledge the Immortality of the Soul, the Existence of good and bad Angels, and expect Rewards and Punishments after this Life. They have many superstitious Ceremonies, and invoke the Devil, to whom they facrifice Dogs, and even Men, whom they roast and eat; as it happened in 1624 to John de Venezzano, (a Florentine Captain in the Service of the King of France,) and his Companions. In 1622, the Most Christian King fent into that Country a Vice-Roy, and a Lieutenant-Royal with some Ships. The Commandeur de R-in order to propagate the Chriflian Faith, carried along with him feveral Recollects, Capuchins, and Jesuits, to whom having affigned distinct Provinces, with Leave from the Gongregation, a great many Inhabitants embraced Christianity, especially in the Country of the Hurons, where the Jesuits made a great Progress in a very short Time; but being destroyed by the hoquois their Enemies, many of those Fathers were martyrized. In the Year 1658, the Congregation fent into New France an Apostolical Vicar, with the Title of Bishop of P. Afterwards, at the Sollicitation of the Congregation, a Bishoprick was erected at Quebec upon the River of St. Laurence, where the French have a Castle and a Colony. The Vicar just now mentioned is nominated by the Most Christian King, and is a Holy and Apostolical Man. His Majesty gave him for his Maintenance the Abby of M-of the Order of St. Benedict, in the Diocese of Bourges. There are now many Churches in Canada, ferved

by a sufficient Number of good Priests; and in all the Places possessed by the French, there is a free Exercise of the Christian Religion, which has been spread even in the remotest Parts of that. Country. 111 The Number of the Converts, as it appears from an Account laid before the Congregacion in 1666, amounted to Twenty thousand; and there was then Three thousand French Inhabitants. The Fefuits have two Churches, a College, and some Schools, at Quebec, and in some other-Places. They have also two Missions, and make an great many Converts. There are two Nunneries, one of the Hospitalers, and another of Ursulines. In the Year 1671, the Nuncio of France demanded that some Capuchins should be sent Missionaries: into a Country, called Florida, newly discovered in North-America; which was granted him.

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New-England, is a Country full of Woods and Lakes, and has a vast and Uncultivated Plain. It abounds with Cattle, Fowl, and Fish. Sometime after it was discovered, the King of England sent thither a Catholick Earl, and another Nobleman, who was an Heretick. Those Two Lords were attended by Protestants and Catholicks, and Two Priests; so that the Catholicks and Hereticks performed for a long time the Exercise of their Religion under the same Roof: Afterwards the Earl being returned into England, and giving an Account of the Nature of that Country, many Wealthy Puritans were desirous to remove thither, as they did in great Numbers, in the Year 1632.

To prevent the Progress of their Doctrines, the General of the Capuchins was ordered to send into that Country a Mission of his own Order; and several French and English Religious went thither accordingly. That Mission was renewed in 1650, at the Solicitation of the Queen Dowager of England; but it has been since for saken. There are in Virginia above Fifty Thousand Inhabitants, most of them Insidels, many Heretical, and sew Catholick Christians.

NEW-FOUND-LAND

NEW-FOUND-LAND is a large Mand, belonging to the English: lying, almost in the Middle, between England and Virginia. The Inhabitants are much more fociable than the other Americans; and if the Catholick Religion was fettled there, it might easily be carried into New England. Father Simon Stoch, a Barefooted Carmelite, obtained from the Congregation, that a Mission of his own Order should be sent thither: and, notwithstanding the Difficulties raised by the General, the Thing was refolved upon. The Miffionaries fet out, accompanied by two English Noblemen, who offered to carry them at their own Charges. The lesuits went also into this Island. The Congregation has had no further Account of it. to that the Catholists

MARY-LAND.

MARY-LAND does also belong to the Crown of England. It was discovered by the English, and called by them Maryland, in Honour

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try ca: nour of their Queen Mary. Charles I: in the Year 1632, made a Grant of it to my Lord Baltimor, a Catholick, for himself and his Posterity, to reward his Services to King James. Besides, he gave him the adjacent Islands, to the Distance of Ten Leagues Eastward. By Virtue of this Grant, the first English Colony set out the next Year, 1633, under the Conduct of the said Lord's Brother; and Two Jesuits went with him, and performed the Mission there. A Mission might easily be settled in that Country, the said Lord having frequently desired it of the Congregation.

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DE CALLEFORNIA.

CALIFORNIA is a great Island in the South Sea. The King of Spain, in the Year 1611, sent thither Three Ships with expert Men, and Three Carmelites, who baptized many Inhabitants. At present, its not known what Missionaries are there: We only know, that in the Year 1636, the Nuncio of Spain was ordered to persuade his Catholick Majesty, to send into California a more numerous Mission of Carmelites, and Augustins, or other Religious.

NEW MEXICO.

In the Year 1596, Twelve Minor Friars entered into New Mexico, with many Soldiers, under the Conduct of Captain John d'Ognati. About Thirty Convents have been founded in that Country. In 1621, at the Sollicitation of the Dominicans of the Province of Mexico, the Provincial was empowered to fend thither Thirty Religious, for

for the Conversion of the Heathers, in order to affift the Franciscans, who, according to the Relations of the fame Year, had converted Five Hundred Thousand Heathers of whereof Eighty Six Thousand had been Baptized, and the others were Catechized. Three of those Religious were put to Death for the Catholick Faith, in the Year 1634, in that Part of the Country which had not been subdued by the Spaniards, watinbo ow T bas the Million there. A Million might eafly be

MEXICO bed NEWS POAT Notes quently defired it of the Congregation.

THE Great Kingdom of Mexico does not yield to any other Partiof the New World, in the Fertility of the Soil, the Excellency of the Climate, and the Multitude of Inhabitants. It affords plentifully every thing necessary for Life, excepting Wine and Oyl: It has fome Gold Mines, but those of Silver are larger, and more copious; and it is chiefly out of them that Silver is brought into Spain, the Silver Mines of Potofi in Peru being very much decayed. The Isle of St. Donningo, (otherwise called Hispaniola,) and that of Cuba go also by the Name of Mexico. There are Two Bishops in those Islands, and some Convents; and the Spaniards stand always upon their Guard for fear of the English, and even of the French, who possess Part of St. Domingo, and several other lesfer Islands. The Kingdom of Mexico, in the Continent, begins with the Province of Jucatan, the first that was conquered by the Spaniards: Hence it is that they called the Chief City Vittoria, which before went by the Name of Pantancan. This Kingdom is fituated in the Middle of America; by which means it partakes of the Produst

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to lust and Goods of all the other Countries. The arther it reaches towards the North, the larger it grows between the South Sea, and the North Sea. It was formerly a very Ancient Empire; and te when the Spaniards came into it, the Emperor was killed, and his Treasure concealed, some say in the Marshes of Mexico, and others under Ground. It cannot be denied, that this great Emperor was subdued by the Spaniards, with a great deal of Bloodshed, several Hundred Thoufands of the Natives having been killed, even after they had submitted to the Spanish Yoke. The ot Mexicans came anciently from New Mexico, to live in this fruitful Country, which was then inhabited by the Otomites, who being unwilling to have Foreigners among them, forced them to fly into the Isles of the Gulph of Mexico. The latter being grown more numerous, attacked the Otomites, to revenge themselves for being expelled by them, and made themselves Masters of their Country. It was then that the Empire of Mexico began; and it lasted above Eight Hundred Years. That People lived for a long Time according to the Dictates of Nature; but being deluded by the Devil's Answers, they did so far deviate from those-Precepts, that there hardly remained any Appearance of them. 'Tis true, they defended the Republick, took care to maintain their Children, abstained from the unlawful Pleasures of Love, and wronged no body; but they were given to Drunkenness, and other Vices, and facrificed Men, especially Young People, to their Idols. At first the Sun was their only God; but in Process of Time they fet up many other Deities, and worshipped Trees, Mountains, Rivers, Fountains, Stones,

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Stones, Bears, Lions, Tygers, and Serpents. They were conquered by the Spaniards, under the Conduct of Ferdinand Cortez, who carried with him the Minor Friars, for the Conversion of that People. Those Monks are very numerous in Mexico, where they have many Convents and Parifhes: There is also a great Number of other Religious Orders. That Country is divided into Eleven Dioceses, viz. Mexico, Muocati, Nova Galicia, Guardiana, Angelopoli, Guajaca, Chiappa, Guatimala, Hicaragna, Truxillo, and Jucatan. The Sacred Congregation obtains from the Holy See the fending of Bishops to these Dioceses: but when they are sent, they quite forget the Apostolical See, and the Congregation, and never give any Account of their Dioceses, in which there is still a great Number of Infidels.

The Present State of the CONGRE-GATION de propaganda Fide.

THUS, most Holy Father, I have made an end of the Discourse, wherein I designed to give a short Account of the Present State of the Catholick Religion in all those Countries, where there are Hereticks and Insidels. I have also mentioned a great many Things, which have been laid aside; but they might be resumed, (as some have already been by Your Holiness's Order,) and committed to a particular Congregation. What remains, is to give an Account of the Present State of the Congregation de propaganda Fide, and of other Things, that depend upon it.

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There are Four Congregations of Cardinals, by which the Christian World, (governed by the Supreme Wisdom of Your Holiness,) is supported, as it were, by Four Hinges. The First is that of Rites, which directs the Worship of God and his Saints. The Second is that of Bishops, and Regulars, which regulates the Sacred Ministers. Third is the Congregation of the Holy Office, which cuts off, and cures, the infected Members of the Christian Church. The Fourth is the Congregation de propaganda Fide, which propagates and maintains Religion all over the World. This owes its Original to Pope Gregory the XVth of Holy Memory, who being moved by the Zeal of Father Narni, Apostolick Preacher, erected it, and ordered by a Bull that it should consist of Thirteen Cardinals, Two Priests, and One Religious, besides the Secretary; and that they should meet at least once in a Month, and lay their Resolutions before him. That Pontiff affigned for their Maintenance the Emolument of the Anelli Cardinalitii, gave them a Palace worth Ten Thoufand Crowns, and a Capital of Fifteen Thousand Crowns ready Money. Such a Holy Beginning was profecuted with greater Ardor under the Pontificate of Urban VIII. who chose many Divines and Preachers of the Religious Orders, to fend them Missionaries into several Parts of the World, and gave great Privileges, and large Sums of Money, to the Congregation. Several Persons, moved by so great an Example, left very considerable Estates to that Society, whereby they were enabled to make a vast Progress, and to build the College, now called Urban-College, or de propaganda Fide. Palets block St. at Rone, fignishes Tventy-pence.

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The greatest Benefactors were,

The state of the s
Cardinal St. Onofrio, who left 207000 Crowns
Cardinal Cornaro, 34500 Cr.
Cardinal Cornaro, 34500 Cr. Cardinal de Galamina, 57400 Cr.
Cardinal Capponi 8000 Cr.
Cardinal Couffiniani, 12500 Cr.
Cardinal Ibaldini
Monfignor Vives, 42000 Cr.
John Savanier, 64000 Cr.
Besides some small Inheritances, Le-
gacies and Alms which made
gacies, and Alms, which made roccooo II.
The Sums, brought in at feveral) violed who
times from unknown Perfors, Santa 19
by Father Dominick of Jefus 12000 m
and Mary, amounted to Palanting and Mary, amounted to
Abating a Hundred Thouland Crowns, fpent for
Building the Church and the College of the Con-
gregation has a Capitation 61,5000 Crowns
Which brings in every Year about 24,000 Cramps
and Crowns, and a Capital of Fifreen Thougard
CANADA CONTRACTOR OF TOTAL STATE SOUTH SOUTH

This Income, with some other Revenues arising from some few Houses and Rents, is collected by an Officer, who has the Title of Agent, and is obliged to carry it immediately into the Mante della Pieta, from whence it cannot be fetched without an Order from the Congregation subscribed by the Cardinal Prefect, the Secretary, and the Accomptant. There is a Publick Office kept, wherein are carefully Registred all the Expences, and Orders issued out by virtue of the Decrees of the Congre-

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gation; so that no Part of the Money can be misapplied. And when the Accompts are balanced, (which is done every Year,) they are put into the Hands of all the Cardinals, and examined in a particular Congregation, called dello stato temporale. Besides all this Care, Your Holiness has been pleased to appoint Cardinal Spinola with large Powers to promote the Good of the Congregation; and his Eminence has already procured them several Advantages, by recovering some Debts, that were thought to be lost; and considering his great Care and Diligence, even in his Absence, one may very well hope that others will be recovered. Now, to give Your Holiness a general Notion of the Expences of the Congregation, I shall insert the following Articles:

For the Maintenance of the College

every Year,

For the Officers of the Congregation, - 1700 ll.

For Printing,

For the Maintenance of Bishops, Missionaries, and Colleges out of Rome

For Legacies, & c. and other Debts, 2700 ll.

For extraordinary Expences, such as

Charity-Money, Repairing of

Houses, & c. one Year with another

70000 ll.

I proceed to give an Account of Urban College.

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URBAN-COLLEGE de Propaganda Fide.

THIS College was erected by Urban VIII. of holy Memory in the Year 1627. Its first beginning was a confiderable Foundation made by Monfignor John Baptist Vives, for Ten Young Men of any Nation whatfoever. That Foundation was confirmed by the Pope, who took that College under the immediate Protection of the Holy See, granted it all the Privileges and Immunities enjoyed by the German, English, and Greek Colleges, and by the general Schools of Rome, and appointed three Canons of the three Patriarchal Churches for its Government, as it appears from the Brief of the first of August 1627, which begins thus, Immortalis. Afterwards in the Year 1637, Cardinal St. Onnfria made a Foundation for twelve Young Men of fix particular Nations of Afia and Africa, viz. the Georgian, the Persian, the Nestorian, the Jacobite, the Melchite, and the Coptic; to which he added the Armenian in case of a Vacancy: This Foundation was approved by a Brief beginning thus, Altitudo. The same Cardinal in the Year 1639, made another Foundation for Thirteen Ethiopians and Brachmans, approved by the Brief Onerofa. Those two Foundations, attended with several Circumstances relating to Age, Time, and Election, were united to Urban-College in 1641, by the Brief, Romanus Pontifex; and the Administration of the former Colleges being taken from the Canons of the Patriarchal Churches, they were put under the Protection and Super-intendency of the Conf

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Congregation instituted by Gregory XV. But because it has always been very difficult to get Young Men of the Nations above-mentioned, the Congregation by the Pope's leave has frequently disposed of those Places pro tempore in favour of others, with the Consent of the House Barberini. Urban-College is governed, (with the Super-intendency of the Secretary,) by a Rector, who is a Secular Priest. The present Rector is Don Andrea Bonvicini, a Man of an exemplary Life. He brings his Accounts every four Months to the Cardinal called Mensario, whose Business it is, not only to give him a Receipt, but also to visit the College, and to see whether the Students are well governed. And it may be faid, for the Comfort of Your Holiness, that they are better used, bred up and instructed, than those of any other College and Seminary in Rome. The Fathers of the Miffion are their Spiritual Directors: They come every Day without any Interest to hear their Confessions, and to make them perform several Pious Exercises. As for what concerns the Studies of those Young Men, they have Readers of Scholastick Divinity, Controversy, Ethicks, Philosophy, and Human Learning, and for the Latin, Greek, Hebrew, and Arabick Languages: Those Readers are under Father Lauria. Cardinal Barberini, who has an Inspection over the Studies of those Novices, affifts every Year in the Month of August, at their Examination, with the Secretary, and the Readers.

The PRINTING-House.

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THERE is in the Palace of the Congregation a Room well furnished with Characters of Forty Eight different Languages, with an able. Printer and a Corrector, where they continually print feveral Works necessary for the Preservation and Propagation of the Catholick Faith. Those Books are distributed gratis to the Bishops, Missionaries, and others, that they may be dispersed all over the World. That Printing-House wants good Latin Characters; and therefore Cardinal de Maffimi of good Memory, who had the Direction of it, used his utmost Endeavours to get Matrices out of Cologne, Holland, and Paris: But hitherto we have had none, because they are not willing to part with them in those Countries. Cardinal Albutio has now taken upon himself to get those Characters.

The ARCHIVES.

ALL the Writings and Letters, that come to the Congregation, and also those which they write, together with their Decrees and Resolutions, are registred, and carefully preserved in the Archives. But notwithstanding the Diligence of the Register, and all the Indexes and Repertories, such is the Quantity and Variety of Matters, that the old Transactions cannot be found without a prodigious Trouble; and therefore they are frequently passed over. Hence it is that some Decrees have been made directly opposite to the former. Some Care should be taken to put those Records

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cords into a better Order: The whole might be reduced into an Historical Form, and look like a Relation.

Before I conclude this Discourse, I shall take the Liberty to lay before Your Holiness some other Considerations, in order to promote the Good of our Holy Religion.

MISSIONS of BISHOPS.

N the First Place, it seems to me that the Misfions of Priests, both Secular and Regular, will never make a lasting Progress, unless they be attended by Bishops, or Apostolical Vicars, who have the Episcopal Character. This Method of Preaching the Gospel was not only established by our Lord Christ, but also practifed at all Times by the Holy Apostles, and Apostolical Men. instructed the People, and then ordained the Natives Priests and Bishops, for the mediate and immediate Administration of the Sacraments. is therefore the true way of fettling and propagating Christianity among Infidels, especially if the Missionaries carry with them School-Masters to instruct the Natives. The Foreign Students of our Colleges might be made Missionaries and School-Masters, if there was occasion for it. This Method will be attended with another Advantage: I mean that the Congregation in fuch a Case will not be at the Charges of maintaining the Missionaries; for notwithstanding the Persecutions of the Infidels, those Missionaries understanding the Language, knowing the Country, and having Friends and Relations, will not be necessitated to run away, as it happened in Japan, China, Æthiopia,

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opia, and so many other Countries, which are now quite forsaken. What I have said is so true, that Bishops, notwithstanding their Schism and prodigious Ignorance, keep up the Christian Religion among the Turks and Idolaters. Your Holinels has appointed a particular Congregation to this Purpose.

MISSIONARIES.

T MUST confess that Bishops neither can, nor ought to be fent into all the Countries, where there are some Remains of Catholicism: and therefore 'tis sometimes necessary to make use of mere Missionaries. It cannot be denied that Secular Priests will better fucceed in such a Ministry, than the Regular. When the former go upon a Mission, they are transported with the Zeal of living a more perillous and austere Life, than they do in their own Country; whereas the latter take fuch an Employment upon themselves to enjoy a greater Freedom, and to shake off the Yoke of Obedience, However, the Congregation makes use of Regulars, as being more numerous, and believes they are qualified for a Mission, when their Superiors fay fo, though Experience frequently shews the contrary. As for Secular Priests, they are never proposed by any body; and little Credit is given to those, who offer themselves. There are Two Sorts of Regular Missionaries among the Infidels. Some depend altogether upon the Congregation, from which they receive their Powers, Instructions, and Maintenance. Others undertake a Mission with the Leave and Consent of their own Orders, and have little or no Dependance upno vey, as

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on the Congregation. The former are removed. and even punished, when wanting to their Duty. but the latter, being almost Independent upon the Congregation, live as they think fit, oppose the other Missionaries, and sometimes give such Examples, as are unworthy of a good Christian, not to fay of an Apostolical Preacher. Hence it is. that the Holy See has often thought of depriving all the Religious Orders of those Privileges, that the Missionaries might receive their Powers from none but the Congregation; and a Brief was once drawn up for this Purpose. Nevertheless, such a Resolution would be liable to several Inconveniences: Perhaps many Countries would be destitute of that Spiritual Affistance, which they receive now from the Regulars; and the latter, in such a Case. would avoid being made Missionaries, or at least require from the Congregation the same Maintenance, that is granted to others. win anothing and

add that the Nun ion and other l'enfons deceiving those 1. 8. A. Q. T. A. A. U. O. Q. A. Gred, are

I I would very much conduce to the Propagation of the Catholick Faith, if a Procurator was fent into each Kingdom and Province, to take Cognizance of the true State of Things in his own District, to acquaint the Congregation with it, and to ask the necessary Helps. For the Cardinals, and the Secretary, never mention any Affairs, but such as are daily proposed: As for those, that have been laid aside, or that might be promoted, no Body says any thing of them. It is a Duty incumbent upon us to go and preach the Gospel: Our Redeemer said so, Euntes in universum mundum predicate Evangelium omni Creature. Wherefore,

to discharge this important Duty, no Method appears more effectual, than that of sending Procurators into every Country, that they may be enabled to find out, and to propose and tige, whatever may contribute to the Conversion of Nations, without excepting the Remotest & the most Barbarous.

Se Front & Trace of depicting

TI feens to be the constant Opinion of all the Members of the Congregation, that little Credit is to be given to the Relations, Letters, and Sollicitations, that come from the Millionaries. Hence it is that the ufual Answer of the Congregation confifts only in asking further information: which often proves of no Use. For, befides the Time loft in expecting a Reply from the Missionaries, they frequently fend back the fame Informations, without giving a new Light into the Matter. I add that the Nuncios, and other Persons, receiving those Informations from the Parties concerned, are not able to give a better Account of Things, than what the Congregation had before. There Inconveniences have often moved that Society to lend Vintors into the Missions, who being difinterested and impartial Men, have given a true Relation of the State of those Missions; by which Means several Diforders have been effectually removed. me leave, most Holy Father, to represent to Your Holiness that this Remedy is now more necessary than ever, in many Provinces and Kingdoms, as I have intimated in several Parts of this Discourse.

Zealous Men, and well qualified for fuch an Employment, should be pitched upon, and provided not only with full Instructions about what they all th

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are to do, but also with effectual Briefs directed to Princes, Nuncios, and Bishops, that they may reeeive from them the necessary Assistance. But. above all, they should be ordered to make a frie and exact Vilitation of all the Colleges and Seminaries, which are one of the great Foundations of our Religion. This Confideration moves me to add, that New Colleges should be founded for those Nations, which have none, and that such a Pious and Beneficial Work should be recommended to the Catholick Princes, because the Holy See cannot build them now at its own Charges, in the fame manner as it did heretofore. It is also highly necessary to take Care that these Colleges, already founded, be well governed, as I have faid above at the End of my Account of Europe.

modified father, who a sared feet I Kils with a projound helpas. TOHRING

THERE is another Thing of great Moment, which ought not to be neglected; I mean that the Bishops, appointed by the Congregation, should constantly reside in their Dioceses, and never leave them, under Pretence of coming ad limina, or of giving an Account of their Churches, or for any other besides. As far the first Pretence, they may have a Dispensation, or make use of a Proxy. As to the second, they may send their Accounts, or any other Information, by way of Letter. When they come, they should be quickly dispatched and dimissed, without waiting for the Resolutions of the Congregation, which may be sent to them. For whilst they stay in Rome, they are not only chargeable to the Congregation and the Apostolical Palace, but also derided and

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contemned, going along the Streets on Foot, and being only attended by a Priest, or a Servant; which is a Reflection upon the Episcopal Dignity, and even upon the Congregation. I should therefore think it very proper, that in such a Case they should not be allowed to wear the Epicopal Habit in the Streets; and then being deprived of fuch an Appearance, they would be more willing to return into their Dioceles. on Syan don'w should sho

I shall conclude this long Discourse, with saying, That if there are any Mistakes, and Omissions in it, they are not voluntary; and with befeeching Your Holiness to forgive the Liberty I have taken to infert my own Sentiments through the whole Work. I have had no other Defign in this, than to ferve God, the Catholick Religion, and You, most Holy Father, whose Sacred Feet I Kiss with a profound Respect.

THERE is another Thing of great Moment. which puels now to be suglected; I mean three the Milhery appointed by the Congregation. though confirmals refule in their Discoles, and never lave them, the war of coming at hwhile, or of vive or fixed or for any or control or for the control of the contro off their Churches, the file file file of a cast of their their cast of their to you vo encions of Acceptage or a comment of the state of the s ong school and diaplied, withour weiging for the Resolutions of the Congregation, which maybe

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The State of Relicion

An Important * Discourse concerning the State of Religion in ENGLAND, and the Reconciliation with ROME.

fluence over Mens Minds, and a wonderful Power to make them do extraordinary Things, Part of them embrace it fincerely, and heartily, as being the Way to Happiness; and others admire it much more for the good Effects it produces in Civil Society, than for any other Excellency inherent in it.

f In the Original it is, Discours Considerable. It was written Originally in French, in the Reign of K. Ch. I. and printed at Francsort in the Year 1701, at the End of a Large Book in 4to, Intituled: Monumenta Pietatis & Literaria Virorum in Re, Publica & Literaria, Illustrium, Selecta. Quorum pars prior exhiber Collectanea Palatina, qua ad illustrandam Historiam Ecclesia Palatina cumprimis faciunt. Posterior Eruditorum superioribus duobus Seculis celebrium Epistolas nondum editas comprehendir: In quibus memorabilia multa illorum temporum occurrunt. Francosurti ad Moenum, apud Johannem Maximilianum à Sande. Anno MDCCI: It seems to have been written by some Foreign Minister, at the English Court.

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Princes and Wife Politicians, who compose this Second Class, esteem Religion for the Benefit they reap from it; knowing, by the Experience of all Ages, that nothing can more essectually prevent Insurrections among the People, and keep them in Obedience to

the Supreme Powers.

Hence it is, that the most Politick Princes, though they make no Account of Religion, yet appear very Religious, and take care to punish those who attempt to introduce any Innovations; being sensible that the Alteration of Religion must needs be attended with Troubles and Disorders in the State. And indeed it appears that those Countries, (such as Spain and Raly,) which have undergone no Change of Religion, have combantly enjoyed Peace and Tranquillity ; whereas those that have been divided by new Opinions, have felt the dismal Effects of intestine Wars; as it hath happened in France and Germany.

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^{*} The Author might have added, Poverty and Stavery; which are the certain Causes of the Peace and Tranquillity, here spoken of; and never fail, in time, to make the Prince as Mean and Inglorious as the People. This is a false Cause assigned for such Disturbances. They are produced Evidently by Princes and States not allowing Liberty in Religion: Which is plain from hence, that where ever it is allowed, it is seen greatly to contribute to the Happiness, Wealth, and Glory of a Nation.

Tis true, some Kingdoms have admitted a Change of Religion, without diffurbing the Publick Peace. But, if we enquire into the Reason of it, we shall find that this Change did rather proceed from some extraordinary Causes, than from a Variety of Opinions among the People. When England separated from the Church of Rame, it was not so much out of a Desire of a Reformation, as out of Revenge, Henry VIII. being highly displeased with the Court of Rome for refuling to approve his Divorce. In the Reign of his Son Edward, the Reformation was lettled with the publick Consent of the whole Kingdom, for the Reason just now mentioned. The same Kingdom was as easily reconciled with the Church of Rome, under the Reign of Mary, as it had freely separated from it. When Queen Elizabeth came to the Crown, it was her Interest to favour the Reformation; and the found her People as willing to embrace it, as they had been to reject it in the Time of Mary. The long Reign of that Princefi fet ic upon a lasting Foundation, infomuch that it has prevailed under her Successors James and Charles. But, as I have already faid, that Reformation having been made by the Court, rather to shake off the Pope's Authority, than out of love for new Opinions, England 2 200 Leninks, Mould he beath med Primitive Christianity.

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* was not so much attach'd to any such parcicular Opinions, but rather endeavoured to reform the Abuses of Religion, by reducing it to the Standard of Primitive Christianity. This Kingdom having obstinately continued to reject the Pope's Authority, the Cathoticks, who, during the first Twelve Years of Queen Elizabeth's Reign, complied with the Ecclesiastical Government established by that Princes, began to withdraw from it, and being desirous to appear united to the Pope, refused to go to Church, and so formed a Party in the State. Thus England was divided into Protestants, and Catholicks. But many Protestants, who pretended that the Church of England was not sufficiently Reformed, refused to submit to her Government, and formed a third Party, called Paritans. Those Parties prevail still. That of the Puritans is the most Powerful, consisting of some Bishops, the greatest Part of the Gentry, and almost all the Common People. The Church of England has on her Side, the King, the greatest Part of the Nobility and Bishops, and the Two Universities. Though the Catholicks

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This is a little intricate. Every one knows that the same Doctrines, in the main, were embraced, and established, by the Reformers in England; as in other Places: and that the Resormers Abroad equally prosessed to reduce all to the Standard of Scripture; which, one would think, should be accounted Primitive Christianity.

are not so numerous as the Church of England-Men, and the Puritans, yet they make a confiderable Part of the State, confisting of some Noblemen, Powerful by their Riches and Alliances, and a great Number of the Common People. Those three Religious Parties are opposite to one another. But the Church of England hates the Puritans, more than the Catholicks; the Catholicks hate the Puritans, more than the Church of England and the Puritans hate the Catholicks more than that Church: So that the Church of Eng. land and the Catholicks do easily agree about the Destruction of the Puritans. And therefore, if Great Men did not make use of Religion, as a Pretence to attain to their private Ends, it would be no difficult thing to oppress the Puritan Party: but they have taken it under their Protection.

The Kingdom being in this Condition, there arose a Dissention among the Catholicks, whereby they have been divided into Two Factions. That Dissention was occasioned by Dr. Smith, Bishop of Chalcedon, an Englishman, who pretended to be the Ordinary of all England; wherein he was favoured by the Secular Clergy, and all the Catholicks governed by him. But the Regulars, and particularly the Jesuits, opposed the Bishop's Pretension, and even writ several scandalous Books, and such as are prejudicial to the Autho-

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Authority of Bishops. Those Books were censured, and condemned, by the Univerfity of Paris, and learnedly confuted by Petrus Aurelius, a Dotter of that University. This Expedient proved of no use to put an End to the Discord; but on the contrary exasperated the Regulars, who raised so great a Persecution against Bishop Smith, that he was forced to leave England, and to retire into France, where he is still. Afterwards, the Diffentions increased more and more every Day; and the Pope being informed of this Diforder, resolved to apply a proper Remedy to it. Both Parties made it their Business to conceal the Truth from the Pontiff; and therefore, he found it necessary to fend into England a Person, who might give him a true Account of every Thing, in order to put a stop to such Disturbances. His Holines pitched upon Signor Gregorio Panzani, Doctor of Laws, a Roman Priest; and by a Brief of the Tenth of October, 1624, directed to the Clergy and Catholicks, commanded them to give Credit to whatever the faid Signor Panzani should tell them in his Name. That Brief was attended with a Letter of Cardinal Francis Barberini, directed to the fame. Signor Panzani, being arrived at London the 25th of December, 1634, waited, not only upon the Queen, but also upon the King. That Prince gave him a kind Reception, told さー・グロッは

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told him that he was very welcome; and spoke to him all the while, uncovered. Signor Panzani did also endeavour to have an Interview with the Archbishop of Canterbuty; but that Prelate always put him off, fo that he left England without speaking to him. All the Time that he was in this Kingdom, he baid a great deference to Secretary Windebank and Secretary Cotington, in hopes that, with the help of the former, he might keep up with the Archbishop and his Party; and, with the help of the latter, avoid being hated by the Party contrary to the Archbishop. He made use of a Friend, in order to ask some English Doctors, well affected towards the Archbishop, whether the King would allow of a Catholick Bishop in England, who should be an Englishman, nominated by the King, and who should perform his Functions, according to his Majesty's Limitations. Those Doctors were not very well pleased with such a Proposal: However, after they had thought of it, they answered, that Panzani should declare, whether the Pope would admit for a Bishop, a Man, who should believe the Lawfulness of the Outh of Fidelity, or at least : who should suffer the Catholicks to take it. Panzani refused to give his Opinion about this Subject, faying he had no Orders about it; and fo the Treaty was interrupted. However, he declared the 2d of Odober, 1625,

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to his Friend above-mentioned, that the Pope would never admit for a Bishop, a Man, who should favour the Oath of Fidelity. Some Doctors in the Arcbbishop's Interest, told the faid Friend of Panzani, that the Catholicks, having hitherto refused to take the Outh of Fidelity, because they believed it was prejudicial to the Pope's Authority, and because they were afraid the Pope might complain, if they should take it, that they acted against Two of his Briefs, whereby they are forbidden to do it: Those Doctors, I fay, told Panzani's Friend, that the King declared, he did not pretend to prejudice the Pope's Spiritual Authority by that Oath, but only required from his Subjects that Fidelity, which God and Nature require from them; and that this Will and Intention of the King should be declared to every Catho-Tick, to whom the faid Oath should be Administred.

The Court of England, and the Bishops, expressed a great Desire to have the said Oath approved by the Pope; saying, that is the King could alter it, he would leave out all those Words, that seem to strike at the Authority of His Holiness; but since it had been worded, and appointed by a Solemn Parliament, the King could make no Alteration in it, but only explain how it ought to be understood; and that he declared he did

not pretend to prejudice the Pope by that Oath. In answer to this, Panzani said, that this Oath containing several Words contrary to the Authority of the Holy See; and the Parliament having had no other Design, than to oblige the Subjects to pay a due Obedience to their Prince; the King might alter the said Oath, and express it in such Terms, as he should think sit, without altering the Intention of the Parliament.

Here the different Views of those two Courts ought to be carefully observed. The Court of Rome, constantly pursuing its old Claim, ftrives much more to pull down that Oath , which it thinks to be contrary to its Temporal Grandeur, than to root out the Herefies that prevail in this Kingdom. On the other side, the Design of the Court of England is to get the said Oath approved, or connived at, by that of Rome, in hopes of a Reconciliation; though England does not inrend to come into it, unless it be with great Advantage, even in things contrary to the Maxims of the Court of Rome, and which that Court will never grant : Such as, to allow the Catholicks to frequent the Protestant Churches; and to acknowledge that Papacy is only of Human Institution. What makes the Court of England believe that the Pope might approve the faid Oath, is, That maPope's Briefs, maintain the Lawfulness of it, by Word of Mouth, and in Writing.

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As for what concerns the Reconciliation of the Church of England with that of Rome: it has been talked of in general, by the Archbishop's Friends, who affirmed that he was very well disposed towards it; and that, if fuch a thing was not done in his Lifetime, it would perhaps be difficult to do it after his Death. And indeed within thefe three Years, the Archbishop has all along introduced some new Things bordering upon the Practice of the Church of Rome; and the Bishop of Chichester, (a great Confident of the Archbishop,) the High Treasaner, and Eight Bishops, whom he had on his Side, did very much defire a Reconciliation, and parted every Day with their old Opinions, to come near those of the Church of Rome; urging, the Pope should also on his Part make some Steps to meet them, and the Court of Rome abate something of the Strictness of their Opinions, without which there could be no Agreement. And what is more, the Universities, Bishops, and Doctors of this Realm, daily embrace the Catholick Dostrines : though they make but a Half-profession of them, for fear of the Puritans. For instance, they believe the Church of Rome is a True Church; that the Pope is the Chief of all Bifhops;

Bishops; that it belongs to him only to call General Councils; that it lawful to pray for the Souls of the Dead; that Altars ought to be built of Stone: In short, they believe whatever is taught by the Roman Church; but do not believe every thing that is taught by the Court of Rome. An English Doctor told the above-mention'd Friend of Signor Panzani, that the King approved, and would fain introduce, Auricular Confession; and that He would get it established by Force, were He not afraid of popular Insurrections.

Things being thus in a good Way, towards a Reconciliation, or at least towards entering upon a Treaty about it, Signor Panzani was advised to leave off talking of the Establishment of a Catholick Bishop, it being very odious to the Bishops of the Church of England. That Priest was further advised to use his Endeavours with the King, that He would permit the Pope to fend to the Queen, a Nuncio, or Agent, who might reconcile those two Courts without Noise. Panzani's Friend spoke of it to a Person, who had many Friends at Court; fo that this Expedient was proposed to the King, and, by Panzani, to the Queen. The King, having deliberated about it with fome of his most intimate Councellors, they approved of it, upon Condition, that the Person sent by the Pope, should not be a Priest. In order

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der to stop the Murmurs, that might be occasioned by such a Resolution, the King said, in the Presence of many Persons, Why could not I receive an Ambassador from the Pope, as well as from other Catholick Princes? And another time he said, I have now an Opportunity of being reconciled with the Church of Rome,

upon very advantageous Terms . gvods oil blot

This Affair being thus fettled, Signor Panzani, to conceal his Designs, to give fome Satisfaction to the Clergy and Regulars of England, and to shew that he did not neglect the Business, about which he had been sent, procured some Agreement between the Secular, and Regular Clergy, which was made with a Common Consent, the 22d of November 1636, the Fesuits being the only Regulars that refused to be present at it. Signor Panzani has endeavoured, ever fince. to get the Friendship of the Bishops, and Doctors of the Church of England, and particularly of the Bishop of Chichester, to whom he was presented by his Friend above-mentioned. He defired the same Friend to promise a Cardinal's Cap to those who were not married, and a Pension to those who could not aspire to the Cardinalship.

As for State Affairs, Signor Panzani has used a very great Diligence to discover the Passions, and Inclinations, and Interests, of the King's Councellors; and especially to

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know which of them are well affected towards Spain. He has also enquired into the Inclinations of the Bishops, and by what Means They, and all the Officers, belonging to the Prince, may be prevailed upon; and has taken an Account of all their Names.

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In July 1636, George Conæus, a Scotchman, Secretary to Cardinal Barberini, for the Latin Tongue, arrived in England, to be the Pope's Refident. He was kindly received by the King, the Queen, and the whole Court; and because he had many Friends, and Acquaintances, he made a much greater Noise than Panzani; visiting, and being visited by many Noblemen. However, 'tis not very likely that he will forward the Affairs of Religion more than Panzani, because the English mistrust him, and look upon him as a subtle and cunning Man. And though there is a Report that he sides with the Fesuits, who govern the best Families of England, yet 'tis. not to be expected that he can have better Success: for if this Court comes to know that there is a Friendship between him and those Fathers, it will very much lessen the good Opinion they have of him; the Archbishop, and the Bishop of Chichester, saying frequently, that there are but Two Sorts of People, who can hinder a Reconciliation with the Church of Rome, viz. the Puritans among 202 The State of Religion, &c.

among the Protestants, and the Jesuits among the Catholicks.

From what has been said I infer, That, if one may judge of Things to come by those that are past, this Kingdom being divided into so many Factions, in Point of Religion; and that of the Catholicks increasing daily by the King's connivance; 'tis to be feared, this Nation will be troubled in Time with Civil Wars: Which cannot sail to happen, provided there be not wanting Heads to the several Parties. And these will easily, be found among the King's Children.

qualistraces, he made a much ercerce Notic than Pancari; villaing and being villed-by many Moblemen, m However, his not very likely that the will forward the Affairs of Rea ligion more then Passan's Seconfe the English midrate him, and look upon him as a debule and convine Market hough there is a Report that he file of the Yelain, who govern the best E in England, ver'us not to be expected with can have better Success: for if this Court comes to know that shere is a Prioucifrip between him and thofe Parbers, it will very much lessenher good Opinion they have of him; the Much squently, that there are burt we soon off Ale, who can hinder a Reconciliation with the Church of Rome, viz. the Purasus pnoma

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